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Truth bears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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S. S. JONES, PUBLISHER AND PROPRIETOR.

From the Paducah *Standard*.

**VISION.**

By a Well Known Citizen of Paducah, Ky.

[We published the first vision in a former number of the *JOURNAL*, and by request, give it to the public; but in connection with two more.—EN. JOURNAL.]

I am a plain mechanic; have never had the time to study the history of the ancients, and but little of the moderns and present inhabitants of the world. I am unlearned in science and philosophy, and defective in my education; on that account, but seldom write. But an experience through which I have passed in the last few days has so impressed me, I think proper to make it public, that others may think of it as they please. I withhold my name, as I have no desire to be annoyed by inquiries, ridicule, or criticism.

Three and a half miles from the ferry landing on the Illinois shore, opposite the city of Paducah, on the border of one of the lakes that extend parallel with the Ohio through the bottom lands, there is to be seen extensive ruins, or remains of a once populous place or city. One of the mounds is seventy-five yards in length, thirty feet in height, and ninety in width. The top presents a level surface, on which Mr. King is now erecting a dwelling.

My business had detained me in that locality, on one Sunday in September, I was directed to these ruins, traced by their remains, the outlines of the walls or foundations of the interior, and found the entire area, now, throughout its extent—by which I suppose, must have been the habitation of its people. Who they were—where they lived—what their religion was, manners and customs—such race extinct, history lost. These feelings and reflections passed through my mind, alleviated my anxieties and excited my imagination. In this state of mind, having become fatigued with my ramble, I returned to the bank of the lake and seated myself in the shade, still indulging in the same train of thought. Soon after I detected a singular change in my feelings. My anxiety became more intense, to know. My thoughts more rapid than usual, and a tingling a nation experienced through the nervous system. My vision became indistinct. I felt the sensation of alarm. Suddenly it became as obscure and dark as twilight. I made the attempt to rise to my feet and walk to the house, but found all my strength gone. I tried to believe it was a dream, but realized it was wholly different from any I ever had. In my perplexity, I discovered a person approaching me, indistinct at first in the surrounding gloom. I thought it was some person from the house, but soon discovered it was a personage different from any I had ever seen. Instantly he appeared to become luminous. The light from his person reflected upon surrounding objects. Again I made an effort to rise and run, but failed. Soon he was near to me. The light giving me a clear view of his face and features. He was of copper color, neck and breast bare. His countenance was serene, passive, and mild. He fixed his gaze upon me and apparently spoke several words, none of which I understood. He extended his hand and laid it on the crown of my head. I was alarmed. Whether I fainted or was paralyzed by the touch I know not. I became unconscious. How long I remained so I do not know. But suddenly my perceptions returned. It was very light, apparently mid-day. The strange personage stood near me. He addressed me in plain English, and said: "I impress you with the vision of the past, and have at the same time received from you the knowledge of your language; look and see." The "I" of the last sentence attracted my notice, instead of the diminutive *lai* at my feet, we, the broad Ohio flowing in all its grandeur. He then directed me to look toward the city. It extended far out upon the uplands, in every direction. It was surrounded by a wall made of sun-dried brick. The houses made of the same material stood at regular distances from each other, but without streets. The surrounding forest in the low lands presented the appearance of cedar and cypress, dense and dark, with a foliage that made them droop like the weeping willow. The highlands were covered with pine of great height and singular drooping foliage. The only growth cultivated by the inhabitants was a vegetable similar to our sunflower. The population seemed to be many thousands in the city, and as may in temporary shelters in the woods around. On the water, up and down the shore as far as I could see, crafts of various descriptions were to be seen. After I had thus looked, I turned to the mysterious personage, and he thus addressed me: "You have seen some of my people, the city and its surroundings; hear me, and I will give you their history and the catastrophes that swept them from earth."

He then in a brief and clear manner stated their origin, the building of the city, and the happiness of the once numerous race. Their I propose to give in some future number, unless I am too severely criticized for what I have already published.

**VISION NUMBER TWO.**

It may be remembered by the readers of the *Standard*, I gave an account of a strange vision with a mysterious personage of copper color, of the lake, not to the mounds of Kentucky, but a farm, in which he gave the history of the lost inhabitants of his country. He began by my

I present one of the chief of that race. My knowledge extends far back; tradition much further, even to the origin of that people. Their legend was lost in the first period of earth's

duration, at a time exceedingly remote, the sun commanded the moon to come to the earth. In obedience thereto, she at her full, came and stood over the land and the river where the city of St. Louis now is. It was then the land of what you call sun-worshippers. They were in their early bloom. They always bowed to the sun when he arose in the morning; following in his course during the day, and bowed again to him as he went down. Soon after the moon had come, the sun-worshippers changed their form and became full grown men and women. They rejoiced in their new life, and worshipped—The moon then left and went away, and continued her course. This was at midnight. The next day the sun, when he arose, was very beautiful than ever. He lighted up and smiled upon every thing around. The sky became clear, and all nature seemed delighted, and said, sun is love. Now by and all over this vast continent grew the trees that the new-made people learned to call the *Yukka*. They bore abundant fruit that remained upon them until the next year's crop matured. To these groves the new-made people instinctively resorted and did eat, and were satisfied. The new-made people were of a pale copper color, and clothed all over with a coating of hair, except the face and throat. The hair was long and wavy upon the head, and on the rest of the body was of the consistency and color of the other. They lived and multiplied, and in time spread all over the land as far as their roving mounds are to be found. They named themselves the *Jesus* and never had any other as long as they existed. This is the tradition that they confided in, when I lived among them and was one of them. To you of a different race, with your education and acquaintance with more modern ideas and systems of belief, it appears strange and simple; but this account after all, may be as reasonable as many others believed in by nations having claims to a higher civilization.

"I propose now to give you some idea of their manner and customs, that you may comprehend them better, and reasons for them. I regard it necessary to present you with the leading principles of their religion. With all people, either civilized or savage, their religion gives them their ideas of right and wrong, shapes their laws and institutions, and tinges with its colorings their ideas on most other subjects. My people believed most firmly that the sun was the creator and controller of all things; that the moon was his wife, and the stars their children; that he was omniscient, and possessed all power; that he was all love and goodness, and loved all things he had made; and next to the moon and the stars, he loved the *Jesus*. They believed in the sun's immortality and a future state of conscious existence; that the highest state of future happiness could only be attained by obedience to his will; that it was their duty to be like him, all love and goodness, to love him most, the moon and stars next, and then to love and do all the good they could to each other where found. They had no doubt but that when they died they went directly to the sun to be born, and inhabited by him to fit to receive the brightness of his rays, that to be born stars to beautify the heavens, and look upon their kindred friends and nation, not upon the earth; that the moon went once to the moon, and the stars once to the sun; that they might be ever reminded of this duty. They formed communities generally by family and kindred associations, and such others as might desire to live with them. They built their towns and cities at such places as suited best their convenience; making the patriarchal head their chief. They had no letters and no other means of perpetuating events in the memory than by their rehearsal and rude hieroglyphics. The chiefs were regarded as the best informed, as to past events, the will and doings of the sun, and such instructions as was desired come through them. It was constantly impressed upon their minds by their venerable chief, who were looked upon as oracles of wisdom and truth. He never heard of the fall of man, an angry God, a tempting Devil, or a hell of fire. They lived in peace."

"In the course of time necessities changed their habits; they made some clothing. As they continued to do so, their hairy coating disappeared, and their skin became smooth. They became the largest human in their cities for their size. They were made of sun-dried brick. When the children died they were buried in them one after another, and the communities erected the mounds over them as monuments to their greatness, and the love the people had for them. At favorable seasons, when the moon was full, the chief assembled all their people around, and upon the mounds in their upper attics. They believed that the moon, when full, was here brought to the earth for their friends, and directed them to see all that was done here. On such occasions the circular dances, with music and song, were continued for three days and nights, on and around the chief's mounds; they had no doubt that the sun, moon, and stars, and their lesser friends, were participating with them in their joy."

Speakers in the ministry of Spiritualism traveling that way, will be open to receive them, at Bro. J. L. Libbey, or Bro. J. W. Davidson, Oswego, N.Y.

**VISION NUMBER THREE.**

The first city built by the *Jesus* was where they were brought into life. The houses and mounds for their chief now stand moldering at the upper border of the city of St. Louis. It was there where the greatest of our chiefs lived and died. It was the place to which the people looked and felt the tenderest interest in, how ever distant. All messages and directions emanating from the principal chiefs there, were strictly observed by the chiefs and people elsewhere. Our people increased to many millions, and were to be found all over the continent. We believed that we were the only human race in the world. For unnumbered centuries we continued our onward course under the influence of our religion and the control of the chiefs, until the great catastrophe came that ended the life of our nation, all its inhabitants, and all animal life. The first indication of its approach was the calmness of the atmosphere. The winds ceased to blow. The leaves of the forest were still, and the smoke from our fires went straight up. No clouds were to be seen; no dew descended, and the rays of the sun in the day were insupportable, and the nights not much less. This continued for weeks and months. The sky became overcast with a dim and sickly hue. The forest turned pale; the waters became putrid, and the streams were drying up. The wall from bowl and basin was constantly heard in the forest. The Ohio had shrunk into a diminutive stream, and was filled with dead fish. The people everywhere were becoming frantic and gasping for breath, calling upon the sun, moon and stars for relief. No one came, and by thousands, they throughout the land, sank upon the ground and died. The air soon lost its vitalizing properties, and the whole animal kingdom expired. The forest, trees and vines of the vegetable kingdom, perished and perished. The calm, heat and drought continued month after month. All the rivers ceased to flow, and their channels became dry and dusty. A thick and acrid gloom settled over the face of nature and all things became silent. No sound was heard. No motion was seen. The world was dead!"

I passed through the death region of Yander's mound, but did not lose my consciousness. I found myself in another state of existence, amidst a worthless part of my countrymen, and others of different races. I passed perambulated to remain in the earth, and did leave to stay. I have been a visitor of the homes of my people, and have noticed the change that has come. The earth, heat, gloom and silence continued for years. I had no hope of a change. The seasons come and went, but still the sombre desolation was the same. Late in autumn I was startled by the sudden shutting out of the sunrise. I looked up and saw a cloud of pulsing over my head. Instantly the sound of a tempest was heard. I looked to the West. There appeared to be rising up a cloud as dark as midnight. It came with the velocity of the hurricane. Fragments of the trees and leaves were seen circling over its folds. Soon it broke upon the surrounding hills and plains. The dead and dead forests were prostrated. Suddenly the scene was lighted up with a lurid glare. The earth seemed on fire. From my stand point above the storm, as far as eight miles, from North to South, a sheet of flame, miles in width, streaked and stretched over hill and plain, with the swiftness of the passing wind. It was of short duration; all that was born was consumed. The fire went out, its light extinguished, and darkness reigned. Soon it returned to fall and continued until the ground was saturated and all the streams filled to overflowing. When it ceased, the sun shone out with its wonted brightness. The skies were clear and bright with their deepest blue, but the earth was bare, brown and desolate, and seemed but a skeleton of what it once was. When the winter was past and Spring returned, a new vegetation sprang up, and the whole earth was covered with waving and living green."

Here this mysterious personage paused, and fixing his eyes intently upon me said: "I have now told you something of my people—the last race, their origin, religion and habits—please to tell me what will read in, or reflect upon it. I am *Jesus*, named after my race; I was the chief that lived here. I go to my people." He again laid his hand upon my head; but soon returned to consciousness. He had disappeared. I found myself still seated at the same place, but the sun was down. I returned to the house, went to the city the next day, wrote and published the strange vision and interview. What may be thought of it by others, I know not, but to me it was so impressive, I shall ever remember it.

**The "Search After God."**

Letter from Wm. F. Lyon.

DEAR JOURNAL.—The strictures of Mr. Geo. White, of Washington, D. C., in the last number of your paper, concerning the "Search after God," would seem to require more than a passing notice; not that he has found him, or cited a solitary argument that would tend to such a result, but that he has expressed the popular idea upon the matter. Mr. White says:

"We as certainly know that there is an intelligent God,—the framer of all things and the author of all law, as we know that intelligences enacted the U. S. Statutes, or set up the type, and perfected the volumes that contain them. To say *Was* is no more false in fact, when she said, 'I was not born, but I grew up,' than are the speculators who deny the reasonable, self-evident proofs of an infinite God, which can no more be called in question than infinite space."

Such is the gist of his case, and such are undoubtedly the teachings which he, as well as the great majority, receive at their mother's knee, when the mind is sufficiently flexible to be deeply impressed with all that is given. The ideas so honestly entertained by Friend White, are evidently not the result of patient research; they seem rather to have come as if by inheritance, and are similar to those entertained by all races of men in all ages of the world, and which have seemed to all, quite as self-evident and sacred. They have all had a perfectly incomprehensible, personal, infinite Being, and yet all have claimed partially to comprehend him. Our friend says his infinite God can not exist outside of nature, because nature has no boundaries; yet he says he designed, and controlled, and the infinite Lawgiver, who enacted all the laws for its government. Will he please to tell us what he had to exist previous to the time he designed all things existing in, and appearing to the material universe, and by what law he framed all the eternal laws that govern this universe in all its various departments?"

If the infinite intelligence is the law-giver, then he must have existed previous to the laws by which Nature is governed, and, of course, he must have existed outside of the boundaries of that part of Nature which embraces her laws.

Again, if he exists within Nature's realms to-day, he must be subject to the laws now existing in those realms; then how could an infinite immutable Being have existed first without law, and afterward subject to laws of his own enactment?

If laws were enacted by an infinite, positive mind, then, of course, laws are not eternal, and there was a period when there were no laws whatever, and yet the great positive mind existed. Will our friend tell us by what law this mind existed when there was no law by which any conceivable thing could exist?"

We discover a law to-day, absolute in its nature, which says that two and two make four. Can our friend tell us how much the united suns made before the mathematical laws were enacted by the infinite law-giver? We find in Nature such things as ponderable and imponderable substances continually undergoing changes in obedience to natural laws. How did those substances differ previous to the enactment of the laws for their government? What was caloric or vapor—magnetism or electricity—when there was no law?

My dear sir, when there was no universal law, Nature did not, nor could not, exist, because Nature can only exist in obedience to law, and subject to its control; then where was your infinite lawgiver, God—which you had no existence outside of Nature, when there was no Nature?"

You are a well educated man, and I suppose you are a good man; that Nature's universal laws are eternal—that they had no commencement, and if so, it will be quite difficult to get back of them to put in an infinite personal law-maker.

You say to Brother Francis, "in his closet, in earnest devotional prayer, that by retiring to his innocent being, he will behold him unveiled." We conclude you must have some experience of this nature or you would not speak so positively; in fact, you say this has been your experience; yet you do not say in what manner this great fact has been made known to you, or might be made known to Bro. Francis; you do not tell him how to discriminate between the infinite and the finite.

You do not, of course, that the infinite personality has been, at any time, made tangible to any of the physical senses; then we are to suppose that while at your devotions, you have experienced an influence; very likely—but by what authority do you say that this influence came directly from an infinite being?

Are there not finite causes by which you might have produced all the influences you ever felt while at your devotions?

How can you go into the realms which you say are incomprehensible, and discriminative, and tell which of the numerous causes existing there produced an influence upon you? I suppose that, being but a man, your circle of absolute knowledge is somewhat circumscribed and limited, and sparsely confined to the material; and that, like most people, you have not yet comprehended many of the influences that may be found in the spiritual realms, even of a finite character—saying nothing of the infinite. So that your conclusions in relation to the true character of the influences you experience in your closet, are just as ill-formed as those of

Tony in relation to his birth. You have both wandered beyond your spheres of knowledge, and jumped at conclusions, without any evidence of a substantial character.

You must certainly acknowledge that there are undoubted millions of finite beings amply able to produce all the influences you ever experience, in answer to all your most fervent petitions; and you must also admit that you have no tangible evidences by which you can ascertain the exact character of unseen and incomprehensible influences.

Again, if the infinite embraces all there is—must—how do you know but that part of him can call the Devil, might have revealed himself to you in the closet, as he is said to appear in the form of an angel of light; and he is also said to have kept company with Jesus forty days in the wilderness? You are, probably, no better than Jesus, and if he still with him so long, he might possibly visit you upon some occasions, and remain for the brief time you are in your closet.

To say the least, you have no means of knowing absolutely, for you can no more comprehend the so-called Devil than you can the so-called infinite God. You really know just as little of the one as you do of the other.

It cannot be supposed that you saw revealed before you, compressed into your closet, the entire of the infinite Being who fills the immensity of space; which part of him, then, could you have behold; or would not one part of him be as good as another; and was not the part that Moses was permitted to see upon the Mount, as good as any other portion of the infinite Personality?

You, certainly, cannot expect to get a clearer, more intelligent view of an incomprehensible being, by turning your mind inward, whereby you cannot see or comprehend; than by looking out upon the broad face of Nature's open volume, in which you say he has manifested himself in his perceptions. I think when you will have searched in depth, as Bro. Francis, you will know much less of the infinite Personality, but you may know very much more of finite personalities, who may have progressed through cycles of eternities, and who have become more incomprehensible in their powers and capabilities than any infinite intelligence you or any one else has ever imagined.

It is to be hoped that the grand Search which has been inaugurated by our good brother, and which has been received with such deep interest, may never cease until humanity shall be released from the causes and bondage which they have endured for so many long ages in the past.

Keep up the "Search." It is one of unabating interest, and doubts must be continued for ages to come.

Chicago, Feb. 25th, 1871.

Letter from Dr. J. W. Field.

BRO. JONES—Dear Sir:—We had the pleasure of witnessing the manifestations of the truly wonderful medium, Frank L. Thayer, at Caledonia Hall, in this town, Feb. 13th and 14th. We have witnessed a great variety of spirit manifestations through as many mediums during the last twenty years, and consider Mr. Thayer second to none.

The scenes were conducted with marked ease and refinement by Mr. Thayer and his truly estimable friend and agent, Mr. Prentiss. All present seemed well satisfied that Thayer was no humbug. The different instruments were finely played upon by the invisibles. The drummer must have been an adept; while in earth life. It was truly the finest we have ever heard from that source. We feel sure that Medium Thayer is on the road to a very exalted condition in a musical medium.

We passed a few hours of pleasant exchange of thought with Frank, and pleasant it was, too. We felt our souls in kindness go out to him, and it met a warm embrace in him. Truly, the angels have been with us; choosing Brother Thayer as one of their instruments to convince the world of the immortality of mankind.

No need fear of being impeded upon by Frank L. Thayer. His integrity as a man is to too high an order to stoop to trickery. Frank is a lover of truth. His soul is full of love toward the angels and the work above him, and we feel sure that he will meet with success. We ask all those who love the cause in which he is laboring to be good and kind to him.

Galesburg, Ill., Feb. 16th 1871.

Looking Beyond.

By J. O. Berrett.

To supply a great need in our spiritual literature, as well as afford the highest proof of our immortality, that shall bless the honest in all families, I propose to edit a book entitled "Looking Beyond," containing the last testimony of the departed, and other demonstrations of spirit presence, still higher up the way to the world within the veil.

There are facts unwritten, that are diamonds of truth. Why should they be hidden? Why not let such fore-glimmers of the spiritual shine along our human pilgrimage? I ask the spiritualists in every part of the country to send me such evidence. If I am properly assisted in this manner, the work will be a great good. State such facts as you personally know; and all from the papers. Be careful and give names of the departed and witnesses; also, the places and dates; and for these favors, you will oblige souls that are so earnestly asking for proofs of angel ministry.

Address me as soon as possible at Glenwood, Ia., W.



## Voices from the People.

PHILADELPHIA, PA.—O. P. Perot writes.—Although you appear to have a number of correspondents, I send you a short article in your paper, entitled "A Search after God." I trust you will not take it amiss to hear some disapprobation of the same. Your object in publishing said paper I have always understood to be the assistance of the soul or spirit in its aspirations for truth, not so much for those who already possess a knowledge of theological errors, as to lead those still working in the dark to find a solid basis for hopes of a future life, etc. The articles referred to evince too much disrepect and irreverence for the highest aspirations of the human soul, and while they may tickle the fancy, and amuse those who are either absent in their reverential thoughts, there is nothing to be gained in spiritual advancement. I hope, however, that in the full elucidation of God, so that an unbeliever in spirit or spirit intercessor can not comprehend his profound God.

THOMPSON MINN.—A. Poole writes.—We appreciate the JOURNAL more than ever. There is more sense in one chapter of your "Search after God," than there is between Genesis and Revelation. However, there are so many good things among the rubbish. I think more than ever of our glorious God.

NEW YORK, N. Y.—R. S. Grimes writes.—Although the original article is still standing, still, yet, it is a deep under current, steadily onward, and we still feel that the angels are yet with us and for us. Your "Search after God" is a grand treat.

MILWAKEE, ILL.—J. Galloway writes.—A year gone by, I launched my crafter on the broad ocean, determined, if possible, to find in what realm exists the human mind; and then, if possible, to cover the source of all existence within my knowledge. I commenced my "Search after God" in the event of failure, and after a bit of the attributes, which call God, and now to meet with strong, free, and healthy minds who have sailed over the same plains, through the same narrow, and gaunt-horned of the same facts, truths, and horrors. It is more than pleasing—it is glorious!

MASON VILLAGE, N. H.—B. Parker writes.—Dear brother, without entering into any very extended apology, let the following suffice, and I suppose it will. I am poor in this world's goods, will be stricken in years, and leaving the dawn of life, will be left with the faint sense of a greater home. We are isolated from all those of this "way" which is everywhere spoken against; being hemmed in by the polar iceberg of orthodoxy and puritan sanctity. Now, does not your liberal heart consider our surroundings, composed, as we are, to live in such an atmosphere as this? How charming is the thought of the visits of your friends and much-loved "sister." Indeed we know not how to dispense with it. Each chapter of your "Search after God" is read by us with redoubled interest. May be, when you find him, you will renew your investigations to find his archetype.

A little three-year-old was considerably excited the other day, by seeing the cat kill a mouse. The next day she asked her mother suddenly: "Who made the birds?"

"God made them, my child." "Who made the birds?" "God made them."

The little one was thoughtful a moment, and then asked energetically: "Does God keep a cat?"

The mother told her she would tell her all about it when she got older, but for the present she had better go and play with her India rubber doll—Encourage.

That article created a wide-spread interest, and will be remembered by our readers.

COLUMBUS, OHIO.—Mrs. Emma Spence writes. I inclose three dollars for the renewal of my subscription to the JOURNAL, which, I know, is sadly in arrears. Please excuse my tardiness, and believe that it has been unavoidable. Many thanks for your kindness in still sending me the paper, and not putting it in the "Black List." I do not know what I should do without the paper—it is indeed food for the soul.

I have been much interested in the "Search after God." It is something so new and strange in its reasonings, many of which are nevertheless so palpably sound that they can not fail to make an impression. At present, my mind is filled with conjecture, and the sense of mystery. Will the world go on from reason to reason through all created existence, and still find individualized man as the maker and mover of all? Will he ascend through sphere after sphere of spirit-life, seeing only man,—and then, after reaching the high est sphere to which spiritualized man can attain,—still go above and beyond, a Being far transcended, all, and all, and all? Will he be a spirit, or an instrument man; or, failing in this, will the failure be proof that no such being exists; or, will it only prove that the finite mind is unable to grasp the infinite? And now, may the good angels ever be with you to strengthen and to bless, is the fervent aspiration of one who is strong in the faith.

Thank you, dear sister, for the remittance. No one gets into the "Black List" but such as wilfully and deliberately manifest intentions to cheat us out of our just dues.

CORNWALL, ILL.—W. B. Mayes writes.—Now see to it, Brother Jones, that the change is made. I can not admit the idea of losing a number so long as Brother Francis continues his "Search after God." I would like to keep up the real as close as possible. I for one, was greatly grieved when he overtook the old gentleman, (he must be), and gray as a rat, from the accounts that we read of him), which I believe he will do, from the dark movements, charges, and cross fire that he makes in number seventeen of the JOURNAL. Brother F. has just as good a right to meet God face to face as Moses had.

EAGLEVILLE, CAL.—Aaron S. Cleveland writes.—Allow me to state a few things to you and the many others who send you paper. First, I compliment your "Search after God." It is the best series of articles I ever read on the sub-ject.

PLAINVILLE, MICH.—C. Putnam writes.—Our word to Brother Francis. In reading your "Search after God," I have been greatly pleased and instructed; and was prepared for the bold stand taken in your last issue, but to some truth lovers it will be like a bolt of thunder in mid-winter. Now I am not going to stink the ark. We read of that which struck dead for that offense. Probably he was a convert, but not what he deserved. I don't think in that company, therefore. If you have no more mercy on old orthodoxy than to tear up their foundation before they are done mourning for the superstructure, all I have to say is, continue your "Search after God," and if you can find one who has still respect enough to his face, and of the other side, to the public gaze, you will have the respect of all truth lovers, which will be no small reward.

RICHMOND, MO.—E. Wood writes.—The paper grows better and better. Your "Search after God" is to my mind, alone worth the cost of the paper.

LA SALLE, ILL.—Henry Tripp writes.—Brother Loomis calls on me occasionally. He says that if the "Search after God" was only in book form, it would do great good; that he does not see how any orthodox would read it, could help him. I have known him to tell them, could help them up there. "Search after God" is a good book. You are doing much very much good with your valuable articles. Very many of my customers read your paper, and many borrow it.

COUNCIL BLUFFS, IOWA.—Thomas Rogers writes.—I am very anxious to see your communication for the next issue to the Theological Romance. We will come to religion to God. I have had my speculations ideas, like a great many others, but most confess I could never place him to my soul's satisfaction. I hope you will be able to reveal one compatible with common sense and reason.

WATSONVILLE, CAL.—Mrs. M. Stewart writes. The JOURNAL has been my best friend for three years, giving me comfort and consolation when nothing else could. I have read with deep interest your "Search after God."

MONTREAL, CANADA.—J. W. Taylor writes.—Please be so kind as to send me a number sheetson of the paper. Not having received it, I waited until number twenty came; then, before writing, hoping it might come in time, but it did not. So I enclose a lock of hair and one dollar, at Geneva, N.Y. 232 St.

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## Speaker's Register.

We are sick of trying to keep a standing Register of meetings and list of speakers without a hearty co-operation on the part of those most interested.

Therefore we shall register each meetings and speakers as are furnished to us AT THE PASTORS INTERESTS with a pledge on their part that they will keep us posted in regard to changes add in addition to that, EXPRESS indicate willingness to aid-in the circulation of the JOURNAL, both by word and deed.

Let us hear promptly from all who accept this proposition and we will do our part well.

3 Madison Place, Ancora, N. Y.  
C. H. Allen, 122 West Washington street.  
Mrs. A. E. Allen, 122 West Washington street.  
Dr. H. A. Asby, 109 West Clark street, Chicago.  
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## Relgio-Philosophical Journal

G. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR;  
S. H. FRANCIS, ASSOCIATE EDITOR;  
Office 157 and 159 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE  
All letters and communications should be addressed to G. S. Jones, 159 South Clark Street, Chicago, Illinois.

CHICAGO, MARCH 4, 1871.

## TERMS OF THE

## Relgio-Philosophical Journal.

\$25 per year; \$1.50—6 months, \$1.—3 mos.

50¢ Cents for Three Months on trial  
TO NEW SUBSCRIBERS.

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Advertisers remaining unpaid more than six months, will be charged at the rate of \$1.50 per year.

PAPERS are forwarded until an explicit order is received by the Publisher for their discontinuance, and until payment of all arrears is made, as required by law.

No name is given on the subscription books without the payment in advance.

SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder from this office.

## NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the publisher, whether directed to his name or not, and who has been made to believe he is a subscriber or not, is responsible for the payment.

2. If a person orders his paper discontinued, he must pay all arrears, and when the paper is discontinued, he must send it, with the bill, and collect the whole amount, whether the paper is taken from the office or not.

3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or from a news-dealer, is a sufficient cause of evidence of intentional fraud.

## LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith had paid to Dec. 15th, 1870, and will receive a "Statement" for the year 1871, it would stand thus: Smith J.—15 Dec.—9, or, perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 69 for 1869.

Any thousand money to this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and write all proper names plainly.

## A SEARCH AFTER GOD.

Is there any Work in Nature or Art that does not Point Significantly to Individualized Man as its Author?

## NUMBER THIRTY.

**Spirit.**—The illimitable grandeur of the universe! Poetry rehearsed in the movements of a comet! Geometry presented in the orbits of planets! Chemistry in the formation of plants, trees, and flowers! Mathematics in the revolutions of worlds and systems of worlds! Engineering in the arrangements of ethereal currents from place to place! Artistic skill in the green-carpeted earth and the rainbow-linked flower! Sculpture in the huge boulder and mighty rocks! Oh! the mind falters in the contemplation of the manifestation of the sciences in the fields of space! On all sides, and in all conditions of life, I see presented evidences that an intelligence supervises the formation of all things. The sciences are illustrated everywhere. Man on earth is only a copyist. He gives expression only to images, and although they glister beautifully, radiate the grandeur of nature, the original is found exalted in the scenes around us. The color-blind can only imitate the rolling thunder,—never equal it. The artist can imitate nature, but never excel the ravishing beauty which she presents. The machine, too, is only an imitator. In his inventions, in the remarkable ingenuity manifested, and the wonderful adaptation thereof, he imagines himself original, when in fact he is only perfecting a shadow, which some one in the Spirit World had impressed upon his mind. Man at first is only a copyist. Whether delineating on canvas a scene in nature, or bringing into existence an intricate machine to aid and bless mankind, the fact is still true, he is only a copyist; in the first instance representing nature on canvas, in the second, perfecting an impression which his spirit friends had impressed up in his mind.

On all sides we see evidences that mathematical principles are employed, for it is only in them that a definite result is always obtained. In the ball-stone within the embrace of a surging storm-cloud, in the crystallized snow-flake that rides on the wings of the wind, in the rain-drop that comes from the windows of heaven, we find beautiful geometrical figures—find there beautiful evidences of geometry, showing conclusively that a geometer had been at work in so arranging the elements that they would produce them. The ball-stone is a perfect sphere; so is the rain-drop. The snow-flake presents many different geometrical figures. But water, whether chilling a plant and destroying its vigor; whether as the mountain is high, the circling cloud, the hazy mist, or the purring stream, is composed of oxygen and hydrogen, one part of hydrogen to eight of oxygen, and the rule never varies.

**Lucretius.**—Did not God arrange this? Certainly no one but a God could have made these wise arrangements.

**Spirit.**—A mathematical arrangement implies a mathematician. Wherever you find mathematics presented to the mind through the operations of nature, connected therewith is a mathematician. I. What is true in the arts and sciences in this respect, is true in nature. All mathematicians I ever knew are individualized intelligences, and whenever I see evidences of mathematics, I know that immediately & remote there is connected therewith a mathematician, and that he is an individualized intelligence. You have just been ushered into the Spirit World, and you expected to find God, but have been disappointed. These beautiful villas, meandering rivers, shady nooks, crystal foun-

and celestial breezes, point significantly to individualized intelligences. Connected with all the forces here, the higher principles of mathematics are brought into requisition, and the capacity of the different elements fully determined. The air that earth-children breathe in mathematically composed, and contains twenty parts of oxygen to eighty parts of nitrogen. All around us we find that in the arrangements made, the principles of mathematics are employed, and judging by analogy, we know that a mathematician accomplished the work presented to us.

**Lucretius.**—You seem to connect man with all conditions of life. Indeed you ascribe to him all power.

**Spirit.**—Ah! I do not. In all those works that I perfectly comprehend, I find individualized man connected therewith; but with those things that man can not perfectly understand, the mind is inclined to connect the ethereal G. d. Now, with the beautiful arrangements and adaptation of those tidings that we can fully comprehend, we find individualized intelligence connected therewith, can I not as reasonably infer that even with those things beyond the grasp of our intellect, that individualized man is connected therewith? Now, matter and its laws are eternal. True, individualized in telling, not did not create matter, or its laws, for if they had it would not be eternal. Nature is not a mathematician. She is as powerless as a breath of air without intelligence. She can not make anything without supervising intelligence to aid. This may seem strange to you, yet nevertheless true, as I will fully prove. The ponderous wheels of one of earth's factories move when certain conditions are obeyed. An ignoramus might think that the complex machinery would continue to move independent of the oversight of man; but experience would teach him to the contrary.

**Lucretius.**—What does nature require the overgrowth of intelligence?

**Spirit.**—To a certain extent. Place anything independent of intelligence, and chaos would soon rule. The operations of spirits are invisible to the children of earth, hence, the human mind, ever inclining toward the marvelous, avers to God what they do or perform. In the spirit world, here above the realms of materiality, where it was supposed that God had scattered stars just in the regions of space, and mapped out the grand highways that traverse the heavens in every conceivable direction, are spirits that are ever busy with the affairs of earth. I will soon introduce you to a circle of mechanics, who have especial supervision over all new inventions. They are constantly employed in mechanical pursuits, and an invention was ever transmitted to the children of earth, that did not have its counterpart first in the spirit world. Endowed with the insignia of authority, their mission is grand, their object to elevate the children of earth, by presenting them with those inventions that they are prepared to receive; and thus along the channels of communication between the spiritual and material realms there is a reciprocal action. What you have on earth is only the echo, as it were, of what exists here. When we desire to transmit an invention to the children of earth we find the mind adapted to receive it, or we give the infantile, embryonic mind the tendencies which lead to the result desired. While the embryonic mind is expanding, we can cause beautiful visions to float through the mind of the mother, which to appear upon the embryonic gem, that a definite result is obtained. They are the first who have come here claiming to be physical mediums, and we conclude if they are genuine, we don't want any more. All believed them impostors.

Do you know their record? What is their standing? I think they deserve a conspicuous notice in your paper that none may overlook.

**Lucretius.**—You do not answer my question.

**Spirit.**—No omnipotent God made this earth.

From the very nature of things he is powerless to act—can accomplish nothing. I glance at the earth and I find that it is round; that it is a mechanical structure. It is about 8,000 miles in diameter, and revolves on its axis once in every twenty-four hours. Did Nature, individualized intelligence, or God make it? "Pato, while on earth, believed that matter and God were external. Paley believed in a personal, intelligent Designer; Fite, that God was the Moral Order of the world; Spinoza, in Absolute Substance, but he rejected the doctrine of final causes. On earth the views of men are strange, and I can only compare the children of earth, in their search after God, to the speculation of travelers who, one dark night, get into a violent discussion in regard to what obj's were before them, judging from the sensations imparted to the mind. Now, the children of earth can find intelligence behind nature, only through analogy as presented by design. They see intelligence connected with all things in the arts and sciences, hence, they straightway infer that design is manifested in Nature, that there must be intelligence connected with that, hence, they apostrophize after the manner of Bishop Synesius, who said: "Thou, oh, God, art father and mother, male and female, voice and silence; thou art the Father of all fathers, and being without a father thou art thine own father and son." Simonides, the Pagan philosopher, r'd the more he searched for G. d, the more obscure his pathway became. Anaxagoras said Deity was infinite, mind. Pythagoras thought God was mind diffused. Thus we find conflicting views among the children of earth. It is enough for me to know that God—an infinite God—has never been seen, and never can be seen. No infinite God made the earth.

TO BE CONTINUED.

## H. Melville Fay.

**BROTHER JONES.**—Dear Sir:—Is it not your duty as a defender of the faith, to more thoroughly warn Spiritualists against such impostors as H. M. Fay and wife, if wife she be?

They are slipping through the country and sponging on Spiritualists, and playing a few slight-of-hand tricks, and claiming to be physical and musical mediums. They dropped in here two weeks ago without any warning, and deceived us until they played their tricks. They are the first who have come here claiming to be physical mediums, and we conclude if they are genuine, we don't want any more. All believed them impostors.

Do you know their record? What is their standing? I think they deserve a conspicuous notice in your paper that none may overlook.

Yours for truth,

J. FLINN.

Campaign, Ill., Feb. 19th, 1871.

**REMARKER.**—We will give your letter a conspicuous place, and say again to our readers, that this H. M. Fay is often in the employ of the opponents of Spiritualism, professing to expose spirit manifestations. He never traveled with the Davenport Brothers, nor was he ever in Europe.

In his basidell he is guilty of putting forth the following:

"Mr. Fay has traveled with Bro. Davenport in Europe, sitting before the Nobility and Crowned Heads, with immense success."

True, William Fay has traveled in Europe with his brother-in-law, the Davenport, and is now traveling with them in this country, and is a good medium, but H. M. Fay never did.

William Fay is neither related to, nor does he simulate with H. Melville Fay. Our readers certainly ought to know without our reporting it every month, that H. M. Fay is a self-convicted impostor, and that being the case, he is not worthy of any one's confidence.

Let him again turn himself over bag and baggage, to the *Reverend gentlemen* who are so deeply interested in M. Queen and others, who are denouncing spirit manifestations generally.

## To a Critical Public.

Since we commenced our "Search after God," a large number of interrogations have been sent to us, requesting an answer. One good brother desires to know who constructed the first earth; another who made the first man; another ingeniously tries to show that God can work within himself. Now, we might ask the first interrogator, who made his God, he being first, in his opinion, of all created things. We can not answer these questions at present. At the conclusion of the search, if the inquiries made are not fully answered, we will attend to each separately. Our spirit guide seems fully determined to thoroughly discuss this question, and we are only his instrument, as it were, faithfully recording the thoughts as given. The articles will be concluded sometime this year, and will contain, we believe, more useful information on this subject, than can be found in the libraries of the world. We recognize no leadership, and aspire to none cursor!

Weigh the thoughts that are given carefully, accept what you believe to be correct, and reject the rest. Dr. Bailey, who has been lecturing successfully at Corry, Pennsylvania, speaks as follows in reference to our efforts: "Your 'Search' is doing much good, by stirring up thought, as well as the clear statements of facts. It is a grand production whether all your conclusions be acceptable or not."

During our absence West, we shall publish under the head of our "Search," a chapter from a book in process of publication at this office, by Wm. Lyon; entitled the "Hollow Globe Theory." We do this in order to afford our own brain, overtaxed with severe mental labor, a period of rest while stopping in Kansas, and to show how different minds in different parts of the country, are theorizing in regard to works in the regions of space.—[ASSOCIATE EDITOR.]

## S. Samitier.

Write, but give no post office address. He will oblige by giving it.

## Robert Barnes' Will.

The manner in which Robert Barnes left his property, will forever endear him to the Spiritualists of America. He was in every sense of the word a noble man, and his name will pass to posterity, honored as one of the true and good of earth. We copy the following particulars in reference to him from the Evansville, Ind., Courier:

We have heard that the late deceased wealthy merchant, Robert Barnes' will was published yesterday. A copy of which we publish in our issue of to-day. It is a remarkable document; in many respects it is similar to the will of Stephen Girard, of Philadelphia. We learn he partially apportioned the will of Girard, changing it to suit his means and views, and we trust it himself. We of our own preference, would have desired that he had changed or modified some portions of it. We, however, agree with the whole community, he had a right to his property as he pleased. He accumulated a vast property by his own exertions, energy, industry and economy, through a long life of continuous effort. Mr. Barnes left his entire estate to the orphans of perhaps the poorest denomination, or religious society in the state of Indiana—the Spiritualists. His personal property will be kept under the will, and the improvement of his real estate in the city is contemplated, together with the building of the Orphan College and teachers' dwelling, will be of vast and incalculable benefit to our city and country through a time to come. His estate is worth from \$400,000 to \$600,000, and doubtless could be closed out with proper management at \$300,000. It ought to double, every sixteen years, and provide for the destitute orphans of persons of Spiritualistic persuasion. In addition, and would be worth \$100,000 more six years \$300,000 if properly managed. We understand his realty out side of the city is about 5,000 acres of land. His city property and 400 acres of land adjoining the fair grounds, is to be kept intact. This is to be purchased from time to time in the city and buildings erected thereon whenever there is an excess of funds over necessary expenditure.

This will perpetuate the name of Robert Barnes forever in the United States, and when all men now living are mostly forgotten, his name will just commence to live. Stephen Girard's estate it is thought is now worth \$20,000,000 more than it was at the time of his death.

Mr. Barnes carried out his conviction and determination often expressed to his full convictions, that he would leave his property to charity.

Mr. Barnes was eccentric and peculiar, and was perhaps the only rich man in the State who cultivated the society of the poor rather than that of the rich; in that particular he was more like the master of the clergy who will most likely take exceptions to part, if not all of his will, than any of them, whom it has been our good fortune to become acquainted with. If Jesus Christ was on earth to-day, he would scarcely be invited into fashionable society on account of his keeping company with so many poor people.

Never before was such a princely legacy left for a charitable object by any person in the State of Indiana. It will be an everlasting relief to the tax-payers of Indiana in having destitute orphans of that sect provided for by his munificent bequest.

There has been a great deal of interest manifested by our fellow-citizens respecting Mr. Barnes' will, as the original will, mysteriously disappeared from under his pillow three or four days before he died and was only discovered when he desired it sent to Mr. Mackey, who was one of his appointed executors for safe-keeping.

The statute provides (sec. 51, page 320, second vol. revised statutes) that wills may be probated, when lost or destroyed even with a copy, and administrators be restrained from acting, even if letters testamentary had been issued by the court.

Location of the College here will be a great advantage to the city. Other cities in the State have disbursed \$50,000 a year as a donation for the location of a five-class school.

Robert Barnes has died, but the orphans of the State of Indiana (the wards of the whole people) have a chance through his death to live, to become useful members of society, ornaments to the great State of Indiana and a glory to the nation.

Girard reserved some, Peabody reserved some of his wealth, but the late deceased Robert Barnes, like the widow in the Scriptures, gave all, even to the last cent he had, to charity.

The name of Robert Barnes will ever be held in grateful remembrance by millions of people yet unborn, for all time to come, while the present generation will wonder in astonishment at his magnificent charity, and hope his example will be followed by others, who do not wish to be forgotten by posterity, but ever held in high remembrance for his generous charity. Many a rich man dies and is buried, and after fifty years is forgotten. Mr. Barnes has shown more executive ability in keeping his estate intact after his decease for a charitable object in providing homes and education for the orphans of the most needy and destitute of all denominations, than any man who has heretofore lived in the State of Indiana.

## Old Folk's Party.

The Phoenixville Club of Chicago, gave an "old folks" party at Crosby's Music Hall on Friday evening, Feb. 24th, on which occasion, the old and young had a grand reunion. This indeed was one of the most happy gatherings of the season.

Spiritualists have but to put forth an effort, to get up a harmonious social gathering to accomplish the object.

The Spiritualists of Chicago, and in fact in every other place, are composed of men and women of talents—the handsomest and most brilliant ladies—the happiest youth and children. That being the case, it is to be expected that reunions, like that of Friday evening, will ever be the most delightful and longest to be remembered, of the gay winter parties of Chicago.

## The Remonstrance.

The friends should be expeditious in circulating and sending to the members of the Senate and House of Representatives, now in session at Springfield, Illinois, the Remonstrance printed in last week's paper. The bill referred to, has been reported upon favorably by the Committee of the House to which it was referred, and may be passed any day by that branch. Pour in the remonstrance from all parts of the State, if you would prevent such an infamous law being passed.

If any of our subscribers fail to receive every week's issue, they will oblige by informing us of the fact immediately, so that we may supply the place of such a failing number before we get the edition used up.

## Wonderful Mediumistic Children.

A few evenings since, we had the pleasure of visiting the residence of Mr. Bings, near the corner of Jackson and Halsted streets, and witnessing some of the remarkable manifestations given through the medium of his children. Elizabeth, aged eleven years; May, eight; William B. six; and Edward D., fourteen, are the instruments used by the invisible world. Hereofore the seances have only been made public to a few friends, but the wonderful character of the manifestations having become so generally known, and attracted so much attention, that M. Bings will soon commence holding sittings, in which all can have an opportunity of witnessing the wondrous doings of the denizens of the Spirit World. Many of the manifestations so far exceed anything that we have ever before seen or heard of, that by some of our readers they would be considered incredible, hence, we will only mention a few. Either of the little girls would hold a slate under the table, and as quick as thought, the pencil would commence to move, and soon a message would be written and handed to us. This was done repeatedly with favorable results each time. Chairs were moved about the room with wonderful rapidity, mids to dance and keep time with tunes that were sung, and various instruments were played upon in a small cabinet, when one of the little girls put her hand in the aperture, at one side, leaving her wrist exposed, showing conclusively that she could not produce the results as witnessed, as rapping was heard in different parts of the cabinet remote from her hand. We shall soon give a more extended notice of these wonderful children, and will inform the public when their parents commence holding public circles.

## Lyman C. Howe Answers Father Hecker.

Lyman C. Howe will answer Father Hecker, the celebrated Catholic priest, who recently lectured against Spiritualism, at Farwell Hall, Chicago, on Tuesday evening, Feb. 28th.

Bro. Howe is a true medium of rare qualifications, and it is more than probable that this being the case, the devotees of old Theology may cause his arrest at the time of the lecture; arrests of mediums, just now, being a popular mode of supressing spirit communion. Several mediums have just been arrested for plying their profession, as we go to press. We shall have more to say upon this subject next week.

Let Spiritualists and all liberal minded people at least, be on hand to hear the reply to Father Hecker's great lecture against Spiritualism.

## Obituary.

Departed this life, on the morning of Feb. 21st, Bro. Charles A. Brooks, of Chicago, in the 58th year of his age.

Bro. Brooks was one of the early settlers of Chicago, having come here as early as the year 1833. At an early day in the history of St. Charles, he opened a dry-goods store, at that beautiful and thriving town, and remained there until eleven years ago, when he returned to Chicago, where he has resided until his demise.

He leaves a widowed companion, and three little daughters, to mourn his loss. May he and his guardian angels watch over and guide them in wisdom's ways.

## NOTES AND NEWS.

J. R. Francis is now at Olathe, Kansas, where he will remain during the month of March.

Dr. J. K. Bailey has extended his field of labor to Pennsylvania, where he is doing a good work.

There will be a regular meeting of the Chicago Lyceum in Lower Farwell Hall, Wednesday evening, March 1st, to discuss the subject of Spiritualism. An invitation is extended to all to be present. Free seats for all.

Austin Kent writes: I report, since my last: Mary A. Jewett, (collections). \$2.00  
G. G. Briggs. \$1.00  
M. F. Shaler, Buffalo. \$2.00

Total. Many thanks, brothers and sisters. \$5.00

Stockholm, N. Y.

Joseph M. Rogers, of Williamsburg, Iowa, writes: "We have just been blessed with four lectures from F. E. Lawrence, of Ottawa. He has been a Campbellite minister, and I understand he speaks inspirationally, gives good tests, and also is a good healer."

We now have on hand a good supply of "The Fountain," and hope hereafter to keep a supply equal to the demand.

Dr. H. P. Fairchild is lecturing this month for the Spiritual Society in Bangor, Me. He is ready to make engagements for March. Address, Bangor, Me.

W. F. Helium, send us your post office address, and we will comply with your request.

Sister A. H. Dolby is still lecturing in Cleveland, Ohio, to good audience, with fine success.

A man sends three dollars to renew subscription to the JOURNAL, from Stamford, Ill., but gives no name.

D. W. Hall, the indefatigable laborer and advocate of our cause, desires to visit the West and North next summer. Those who wish his services should address him at Hobart, Ind.

Mrs. M. J. Wilcoxson speaks at Louisville, Ky., this month. She is one of our most eloquent advocates, and through her instrumentality many a seeker after truth has had the soul illuminated.

"Goethe's Conversations with Muller," edited by C. A. H. Burkhardt, have only recently been published in Germany, although Muller has been dead twenty years. It has been impossible to give his literary remains to the world before, on account of the decease of one after another of his literary executors before completing the work. The book has been looked for expectantly by all who knew of Muller's relations with Goethe, and his character for ability and integrity. Chapters are now being published in "The Radical," translated from that magazine by G. C. Shaddock, whose translations of American's works have been received with great favor and commendation. The complete work will be published in book form early in the Spring.

## Philadelphia Department.

BY HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtained wholesale or retail, at 624 Race street, Philadelphia.

## Soul Needs.

There are hours in the experience of every individual, when the journey of life becomes so wearisome that it seems impossible for them to go any further without help. When two old and familiar friends, who have been companions through life, fall to recognize and appreciate the real soul needs, and we turn sadly away from these,—and the soul cries out like the lone and weary mariner, amid clouds and storms, for a single star-gleam upon its pathway, how beautiful it is in hours like these, to meet a soul gifted with divine intuitions, and capable of comprehending and ministering to the needs of the individual. It may be a stranger, one whom we have not known, or if we have known, have not appreciated before, who thus comes with refreshing draughts of pure water from the living fountain of truth, with which our souls may be strengthened and invigorated.

This elevating soul communion is not realized or appreciated by the sensual and grovelling nature, but as a soul meets soul, and we's and side by side in fling as in a mirror, the real conditions and needs of each other, then there is a beautiful interchange, a giving and receiving and blending, so that as they stand side by side, each reveals to the other more of its own interior nature.

We can only know ourselves truly, as we are thus drawn out from time to time by these new experiences, and sometimes they come to us from entire strangers—crossing, as it were, the orbit of our paths, and bringing with them something that we needed and had never before been able to reach.

These soul experiences are not of the earth, earthly—they are a foreshadowing of what we shall all experience in greater degree in the higher life. When these spiritual or soul attractors shall come to be more permanent and active, and we shall drink together from celestial fountains, and know that God is over all and in all, and his goodness endureth forever. Spiritual communion in this life is the basis of the union, which is to be employed hereafter. It is only as we grow nearer to each other that we can reach the grand ultimate of life, which is real and real in the actual communion of the angel world.

The mass of mankind blindly imagine that physical intercourse is the source of that highest enjoyment. Hence, they dwell mainly upon the sensual plane, and their lives are on this plane. Others rise to the intellectual, and find here strong attractions. The glorious discoveries of mind find their home in another, and are the source of much happiness. There is a Republic of letters, and science and art as well as philosophy have lifted man out of much of the old antagonism and softness which had bound them. These are all unsatisfying to the aspiring nature of the human soul. There is, and there ever must be, an aching void until we learn to appreciate and supply the soul-needs. Thus it is often necessary for old persons to mingle with little children in order that they may quicken their soul aspirations, and awaken again the spontaneous and confounding impulses of early life.

To meet the demands of the soul, men and women must associate together under pure and lofty influences, and thus are they enabled to supply demands that are essential to the soul's unfoldment and growth. When woman shall stand side by side with man, in the enjoyment of the fullest and largest freedom, with power to outwork her highest mission, and both shall be led by a little child, then will the true dignity and nobility of manhood and womanhood be better realized.

The ideal man and woman must have a beautiful blending of all these powers—the man with the sterling integrity and firmness of his nature—blended with the gentleness and tenderness of woman, and the woman with the firm and unswerving rectitude which flows from devotion to principle, and both with the loving and confiding trust of the little child.

Thus shall the future present ideal men and women, whose lives shall be a benediction to themselves and to the world—realizing their physical and mental needs much better than they do now. They shall also know that the soul—the highest and holiest part of their nature, has great and pressing needs that must be fed day by day.

We are looking for a better time, and sometimes fancy that in the far off future we shall reach it, while in reality, it lies just at our doors here, and now only requires that we shall be faithful and true in all departments and relations of life, and this longed for future will dawn upon the enraptured view of man, while the duties and responsibilities of the present hour will be more keenly impressed upon us.

ROBERT SLOAN.

## In Memoriam.

Gone to the home of the angels!

Years ago, Bro. Sloan was one of the quiet, earnest laborers in our city, but for some time he has resided in Washington, D. C. On the 10th of December last, after a brief illness, of pneumonia, he was released from the prison-house of the body, and his gentle spirit passed onward. With the same quiet and devoted earnestness he will purify his labors of love for humanity. A friend will us:

"His character needs no eulogium; it stands as an immortal monument in the heart of all who knew him as that of a true gentlman. As he lived, so he died, firm and unswerving in his beautiful faith and knowledge established by modern Spiritualism."

She then adds the following tribute:

He has passed, and his life,  
Like a bright-flowing river,  
Has reached its source—  
To God, its river.  
The spirit of his footstep  
Are with us, on life's shore,  
And the places that he knew  
Shall know him no more,  
For the sound of his voice,  
And the light of his eye,  
Like music add sound,  
Were meant for the sky.  
Though forever on earth,  
His life's work is set,  
Its golden beams linger  
To comfort us yet,  
He has passed beyond  
The dark shade of the tomb,  
To the bright Summer Land,  
Of perennial bloom,  
And thus like a flower  
Whose root was on high,  
He hath faded from ear h,  
And now blooms in the sky.

He has gone, and we weep,  
From such kindness to part,

For a thought of good came,  
With each pulse of his heart,  
He turned not his ear  
To the world and its strife,  
But quietly tread  
In the by-paths of life,  
And now he has passed  
To his spirit's sweet rest,  
In the home of the angels—  
The land of the blest.

M. M. J.

## AMUSEMENTS.

Children's Progressive Lyceum.

CROSBY'S MUSIC HALL.

The popular fairy opera "Lalla," will be performed under the direction of Mr. E. T. Blackmer, assisted by Miss E. B. Tallmadge, with a class of forty lads and misses, on Saturday evening, Feb. 25th, 1871. Principal characters: Lalla, Miss Carrie Howard; Beggar Mother, Miss Lillah Williams; Beggar Children, Miss Jessie Kopp, Miss Alice Hunt, Miss Amanda Shay, Miss Georgia Arnold; Fairy Queen, Miss Lillah Williams; Fairies, Miss Lizzie Bushnell, Miss Clara Bradley; Miss Amanda Shay, Miss Little Kopp, Miss Amanda Arnold, Miss Alice Hunt, Miss Jessie Kopp, Conductor, E. T. Blackmer. Tickets, 50 cents. Children under 12 years of age, half price. Doors open at half past seven o'clock. Overture at eight o'clock. The entertainment will be preficed with an address by Mr. C. W. B. Keween. Every lover of children should attend this enterainment.

FARWELL HALL.

Mr. Max Strakosch respectfully announces the last appearance of Miss Nilsson of the Chicago Concerts, who will appear in a grand miscellaneous concert, on Monday evening, Feb. 27th, at 8 o'clock. Mr. H. Nilsson will be assisted by Miss Cary, Signors Brignoli, Verger, Vieuxtemps, and a grand orchestra. Conductor, Signor Bonini. This will be Miss Nilsson's last concert prior to her departure for the East. All who attended her previous performances will be pleased to have her present to give this distinguished lady and talented artiste the reception which are so well deserved.

AKERMAN'S MUSEUM.

Frank E. Aiken, proprietor and manager, "Tales Friday evening, last performance of Byron's stirring drama, "Lucifer's Last," with his superb cast, most excellent voices, and elegant apparel. Wednesday, Feb. 26th, at 8 P. M., Saturday evening, testimonial dinner to Mr. Frank E. Aiken, tendered by the press, public and Museum Company. Manager Aiken has shown himself well worthy of the benefit which has so generously been tendered him by the press and Museum Company.

HOOLY'S OPERA HOUSE.

The programme for Hooley's Opera House this week is unusually attractive, embracing the first musical part: Johnson and Powers' "Let Me Be"; the burlesque opera of "Lucifer's Last"; "Fairy Come Home," by Mulligan and Keo, and Abbott, and "Handy Fanny," by the "Handy Company," is undersigned. The "Last" an immense one, and will draw. The last nights of "Lucrèce Borgia," unprecedented success! Entire change of first part and all! "Greams of laugh ter! Abbott Pantomime, "Handy Fanny," Nov. Monday, a new romantic burlesque opera, "La doma della.

DEARBORN THEATRE.

Manning's Minstrels. A great double bill. Crowd-ed houses. The new fairy spectacular burlesque, with its exquisitely beautiful scenery and laughable situations and effects, entitled "The Mermaid of the Lakes; or, the Demon of the Tunnel." Sixth week, with new songs, ballads, jokes, etc., of the great sensation, "Trip Around the World." Bob Hutton's "Spanish" and "French" ballads. The "Yankee" band, with Cotton in his great character of "Schermorow." Hogan and Hughes in their specialties.

M'VICKER'S THEATRE.

Friday, benefit of Lucille Western. The unequalled representation of "East Lynne." Lucille Western will appear as "Lady Isobel" and Mod. Pine. Saturday, "Archibald and the Devil," and "East Lynne," Saturday evening. "The Child Slept." Next week will be occupied by Mr. Fischer and Miss Lucy Q. who will play an engagement of six nights, opening in "The Lady of Lyons," and appears during the week in "Ruy Blas," "Hamlet," and "Don Quixote de la Mancha." The "Yankee" band, with Cotton in his great character of "Schermorow." Hogan and Hughes in their specialties.

GLOBE THEATRE.

Miss Kite Fisher remains at the Globe another week, and will appear in "The Countess of the Grafton," "Blithe Spirit," "Don't Wait on Me," "Pataam; or, the Iron Son of '66," will be presented, in compliment to Washington. Friday, Feb. 24th, benefit of Miss Kite Fisher, will be presented "Masappa," and "The French Joy," Saturday Matinee, "Masappa," Monday, "Little Nell."

## FARWELL HALL.

NILSSON'S LAST CONCERT.

Miss Christina Nilsson's Last Concert,

(Prior to Departure for the East),

Monday Next, Feb. 27, at 8 P. M.

Mr. MAX STRAKOSCH respectfully announces the last appearance in Chicago of

Mlle. CHRISTINA NILSSON.

Who will appear in one Grand Miscellaneous Concert, on MONDAY EVENING, Feb. 27th, at 8 o'clock.

Mlle. CHRISTINA NILSSON will be assisted by Miss Cary, Signors Brignoli, Verger, Vieuxtemps, and a GRAND ORCHESTRA. Conductor—Sig. Mulligan. General Admission, \$2. Postage Reserved Seats, \$1 and \$2 extra. Gallery, Reserved (a limited number), \$1 extra. Postage of reserved seats will commence Friday, Feb. 24th, at the Ticket Office at the Hall. Sidewalk's Places are used at the Nilsson Concerts.

THE PATENT METALIC

Clothes Mangle.

We now offer to the people of America one of the cheapest and most useful pieces of domestic machinery hitherto brought before their notice. The Patent Mangle does away with old flics.

Saves your time, labor and fire, and is so simple in its construction that your child can manage it, and with little practice, mangle all the clothes in thirty minutes, that require three hours with the old iron.

The Mangle will be packed and forwarded, etc., with full instructions, to any part of the United States, on receipt of \$2.00.

AGENTS WANTED.

RUFUS GOULD,

P. O. Box 213, Syracuse, N. Y.

\$9.00 per lb.

WANTED Situation as Manager of a Saw Mill or Lumber Inspector—twenty years' experience. Can also keep a set of books. Good references. Address SIMMONS MICHAELSON, Christiansburg, Va., post office.

WANTED

GROSVENOR SWAN, M. D.

Dr. SWAN MAY BE FOUND AT ALL

hours at 117 Wabash Ave., Chicago,

where he will be happy to see old friends and patrons, and all who may require his services.

M. M. J.

## NEW ADVERTISEMENTS.

MRS. A. M. ROBINSON,

Healing, Psychometry and Business Medium

148 Fourth Avenue, Chicago.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view, rather than to gratify the curiosity, the better practice is to send along with lock of hair, a brief statement of the sex, age, leading symptoms and duration of the disease of the sick person, when she will without delay return's most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself, she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the two true and negative forces latent in the system and in nature. This prescription is sent by mail, and is but an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may be to do; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanent, cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the diseases of any one who calls upon her for advice.

The family with which she comes, does as well as the doctor, in her practice.

Her gifts are very remarkable, not only in the healing art, but as a psychometrist, test, business and

never saved a life.

Mineral poisons while they benefit one organ, produce other organs, other poisons, and, lay the foundation for all blood diseases, lung diseases, &amp;c.

Patent medicines are entirely unreliable, as each patent medicine is composed of many different ingredients.

No one can tell what is in any medicine, and it is not safe to take any medicine.

The practice of administering mercury in large or small doses, is a delusion, a delusion, a delusion, &amp; is, a delusive, a delusive, a delusive source of disease, and

never saved a life.

We do not desire to tear down any system of medicine in order to build up our own, we only do it for the good of the public.

We do not desire to surround man with the necessities of life.

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From the Chicago Daily Republican.  
PUBLIC OPINION.

## Spiritualism—"Recantation of a Medium."

In your issue of Jan. 26, the above opinion appears, followed by the strange statement that "The Spiritualists lose a pillar—Andrew Jackson Davis declares himself no longer a medium." Mr. Andrew Jackson Davis, the great Spiritualist, has fallen from grace and the high repute in which the Spiritual brethren held him. Your authority appears to be well taken, since you faithfully and copiously quote from the *Spiritual Monthly*. For the sake of truth, I desire to review and correct the unwarrantable assumptions and tropical charges put forth in said article. Spiritualism must rest upon its own merits and not upon the authority of any man or medium. If Andrew Jackson Davis and every other known advocate of the New Dispensation, were to "renounce" it and "go back" on the faith, the eternal law of heaven would sustain it, and repeat its immortal lesson upon the world. But Mr. Davis has not recanted. There is nothing in his last work, "The Fountain," with every Spiritualist, as well as others, ought to read, and which is the only authority in favor of "Recantation" (and it is not) to justify any such conclusion. It is said that Mr. Davis, that his wife, ignored the term "medium" applied to himself, and recognized his claim to be the gift through which his spiritual experiences have always been sifted; and then the writer in the *Monthly* says: "Mediums, martyrs of the nineteenth century, A. J. Davis is no longer with you, but absent you." Now, the facts are, that Mr. Davis always has disclaimed the title of medium, as applied to himself. But he has never denied the fact of mediumship, as demonstrated through others. The discrimination between clairvoyance—which sees and converses with spirits, and transfers their language to mortals—and mediumship, which feels the impress of angel thought, and repeats it to the world, may not be clear, inasmuch as both conditions make the subject a connecting link between the two worlds, and it may seem weak in Mr. Davis to reject the term medium as applied to himself, while in the "superior condition." But he has never claimed to obtain his inextricable fund of knowledge directly from spirits.

The assertion that "Nature's Divine Revelation" was published as a contribution from spirits, is without foundation, or at least without any thing from Mr. Davis to justify such an assumption. In his "Magic Staff," published over twelve years ago, he clearly repudiates the notion that he was the medium through which spirits gave the contents of "Nature's Divine Revelations." The insinuation that Mr. Davis ignores the term of medium, and substitutes clairvoyance to escape martyrdom, is too absurd and unworthy a Spiritual magazin to need a notice. Mr. Davis has bravely told the world of popular prejucie as it existed then. That he has boldly rebuked the wrongs of society, and the fanaticism that hung like a nightmare upon the fair dreams of immortal souls, and clouded the pure light of Spiritualism, and has brought down the anathemas of bigotry upon his head, for so doing, both in his own country and in the popular church. The article under consideration is an illustration of this fact. In his last work—"The Fountain"—he has classified what he considers the "nine errors of Spiritualism," and he offr's to who come to all mediumship an Spiritualist for the preservation of their sacred gifts. That book was written, as he avers, in answer to a spirit voice, which said, "Write a book with thoughts for men and pictures for children." On page 213 he says: "It was true that the doors and windows of heaven were opened, and, happily, it is true that angels often still opened; and it is also true that they often did indeed; and, happily, it is true that they are still descending, with the abundant showers of their sweet influences, to bless and elevate humanity." \* \* \* \* \* "Prayer is sometimes a key b' y which the gold in door of infinite opportunity may b' unlock'd; and sometimes prayer calls to our immediate aid those who are strong guard ans who daily live in harmony with the eternal currents of affection." Does that sound like recantation?

The only possible indication of change in the views which Mr. Davis has given through all his works, is to be found in his assurance that we are in danger of losing the heavenly gift by abusing its laws; by practising mediumship to selfish and mercenary end, fortune-telling, treasure-hunting, &c. And he urges that,

"More contact w/ the spiritual life is what the world most needs." If this is recantation, count me among the recanters.

Spiritualism is a child of the skies. It grows among difficulties, and its infantile language, though infinitely moving—a perverted in the mouths of groveling multitudes, and the pure light is tinged and refracted by the selfish atmosphere which clothes our sordid nature. Through earnest effort, patience, and discipline, administered and instructed by such minds as the seer in question, we may hope to develop and perfect the sacred science of life and a knowledge of immortality, through the demonstrations dependent upon mediums, of whom Andrew Jackson Davis may ever be counted a true and eternal friend.

LYMAN C. HOWE.

Chicago, Feb. 1, 1871.

## CALIFORNIA.

Letter from M. Allen.

DEAR SIR:—Sometimes we feel constrained to write an article for the JOURNAL, and then again we feel that it might not be acceptable, and the time has passed along and we have not done so. But when we look about us and see the amount of ignorance there is in the world, and the need of light, we can hardly remain quiet, though we have but a single talent. We have been here now in the great Sacramento Valley, and land of sunshine, going on six years, having left many friends and acquaintances in far off Michigan, where we had lectures very often. Since we have lived here up to the past fall, we have not heard but one lecture, and it is no wonder that we should feel heart-sick when we think of it. Last September we got up a great meeting on Putat Creek, and good turn out and fine time, although the Methodists & S. held such a small meeting only three miles off at the same time; but the ball was in motion, and it is not likely to stop altogether very soon.

It seems to us that this is a proper place for a paradise or garden of Eden,—the land of sunshine, with its mountains and valleys, with its virgin soil and great variety of vegetation, and no cold winter blizzards to freeze us—where the productions of almost the whole world are concentrated, and most of them thrive with ordinary care, and now in the month of January about us may be seen green leaves and blossoms, and bright oranges on the trees, amid their deep green foliage.

And now is not this a proper place to start a co-operative association? It seems to us that the spiritual philosophy ought to thrive in so genial a climate, and the people ought to grow wise and happy; but such things are of short growth, and we must wait. But the time seems long, and yet we are making great progress.

Silveyville, S. Lano Co. Cal., Jan. 20th, 1871.

## MICHIGAN.

## Branch County Circle.

The yearly meeting of the Branch County Circle, was held in the city of Cold Water, Michigan, on the 7th and 8th of January, 1871. The Association met at 7 o'clock, P. M. President E. F. Giles of the U. S.

On motion, the Association proceeded to the election of trustees, after which, the day was devoted to the transaction of sundry business, when the Society adjourned until Sunday, at 30 A. M.

On Sunday, the morning hour from 9:30 till 10:30 was devoted to conference. The regular morning lecture was given by Abraham Smith, of Burgie—*sic!* "The Reason Why." The afternoon session, from 1:30 till 2:30, was given to conference. The afternoon discourse was delivered by Prof. R. Garter. He took as the base of his discourse the following Preamble and Resolutions, which he offered for the action of the meeting:

WHEREAS, The religion of Spiritualism is a manifestation of the highest unfoldment of the human mind, in the seventh decade of the nineteenth century, and

WHEREAS, From and through it, we have a right to expect, and do expect, the redemption of man from Ignorance, Superstition, Bigotry, and Inhumanity; therefore,

Resolved, That to promote this great, good and holy end, the Spiritualists of America ought to establish a National Institution, in which shall be taught all the learning, love and wisdom of all the ages, past and present, with all the new light emanating from the continued growth of the human soul, including a special department of marital law and *pre-natal education*.

Bro. Garter offered two other resolutions—

one requesting all persons holding opinions

far or against the institution referred to in the above resolution to put the same in writing, and address them at Lowell, Michigan, before the 14 of January, 1871; the other provides for the publication of the Preamble and Resolutions, which are here left out for the sake of brevity.

The speaker said:

"There is not a school in America, where we can send our sons and daughters to be educated, without placing them under Orthodox or Anti-Spiritual influences; that in many instances, we are taxed to support schools, in which are taught doctrines and dogmas, in which we do not believe, and which we would suffer no person to teach in our families."

He said those evils ought to be removed—must and will be removed, when Spiritualists awaken to a proper sense of their duties, to themselves, to their children, to truth and humanity.

He held that under the potent organization of society, the basis of all human reforms is found in the marital relations and pre-natal influences; and that this people must know more of the divine laws, before the race can be elevated much above their present condition; that post-natal education can do much to give direction to the mind, but it can never eradicate organic taint and pre-natal impression.

He said that *true* mental philosophy—the philosophy of spirit communion, and the law of the marital relations and pre-natal impressions, are the most important subjects under investigation, among humane and intelligent men and women in this age, but that none of these subjects are taught in Christian or Pagan countries.

He said, "Shall we have an Institution, in which all the good that ever has been taught, and all the good that never has been taught, can be made subjects of special instruction?"

He said, "If each Spiritualist in this country, will give twenty-five cents, the work can be done. Are any so poor in soul, as to refuse to donate their mite for such a holy purpose?"

At the evening session, the resolutions were called up and on request, re-read by Bro. Garter, when, on motion, they were passed by a unanimous vote; after which, the meeting adjourned, well feasted with spiritual food.

S. E. GILES, Sec.

February 11th, 1871.

REMARKS.—We are always ready to publish the proceedings of Conventions, but do not consider it fair play for officials to withhold the manuscripts from us till our contemporaries have published the same. The letter of the Secretary, accompanying this, bears date on the 11th of February—more than a month after the meeting was held. Our readers will bear in mind that the fault is not ours, and we take occasion to say, that hereafter, we shall not publish the proceedings of any meeting, when the officials retain the manuscript, until some other paper has been furnished with, and publish the same.—ED. JOURNAL.

## SPIRIT PICTURES.

By M. J. Coes.

No question of doubt intererves, in reference to this heading, to those who have heard the testimony, or to thousand's who have seen the pictures. Little room is left for cavil, but to those of bigoted minds, that would gladly shut out the progressions of the nineteenth century, and settle down on the orthodox plan of rescue.

But rays of light are bursting in from the other side, to demonstrate to the sceptical that there is a communication between the two worlds, and that we live a dual existence. It is only to add testimony to testimony which I am about to write, or rather, confirm the doings of Mumler, which no court of justice could convict of fraud, and at a still earlier period, when rude crayons were sketched, or pictures excised, under the hand of the late Rogers, of Caddington, Ohio.

Twenty years ago, my wife had her daguerreotype taken, which was very good representation of the life-like. The picture was placed in a frame, and as time rolled on, it was sold, the thought of only when I wanted to say, "You had better never again look at you were young." The picture would be exhibited with a degree of satisfaction to the inmates of the house, and transiently to strangers. Our children took the above, named daguerreotype recently from its seclusion and said, "Ma, there is somebody looking over your shoulder." The picture then went the rounds of the family for examination.

It was evident that some unseen power had worked on this once sensible plate, without the aid of mortals—is indisputable. It is somewhat shadowy, but sufficiently plain to be recognized as one of the family. Martha, a daughter of ours, who passed the change called death, seven years ago this month, has now come to greet us from the sunny side of immortality, and tells us by leaving this moment as a choice guest from the land of the real, that we still retain our individuality over there; that this life is but a continuation of the next, and intimately connected, and the power is given to the spirit, to return from that bourne, from whence it is said to have returned.

And now is not this a proper place to start a co-operative association? It seems to us that the spiritual philosophy ought to thrive in so genial a climate, and the people ought to grow wise and happy; but such things are of short growth, and we must wait. But the time seems long, and yet we are making great progress.

Meridian, Mich., Feb. 4th, 1871.

## Letter from O. P. H. Kinney.

BROTHER JONES:—The JOURNAL of the 11th inst., now before me, contains in E. V. Wilson's department, a condensed report of a lecture by Bro. Dr. Hecker, "Catholics on Spiritualism," in which Father Hecker refers to the experience of N. Kinney of Ulster, in getting communications through Mr. Foster of New York, which has created much comment through your JOURNAL. It will be remembered, that Mr. K. received a communication from the spirit of a friend, then doing business in Murray Street, and also one from himself, Dr. Hecker, after giving the incident, stated that the "Inquirer" had set it up in his mind that he was down on all such chicanery and artifice, and deserved it as a delusion and a fraud." This, whether intentional or not, conveys a false impression. While Mr. K. may have thought there was "chicanery" connected with that particular transaction, he by no means considers Spiritualism a "delusion and a fraud" on the contrary, there is not a more ardent worker in the cause, than this same Mr. Kinney. Neither is there one who more heartily despises fraud and chicanery, or labors more zealously in their exposure. This latter may be considered by some a weak particular, but with him, it is a matter of principle, and a part of his religion. I think his letters to you with regard to this matter, have been both misunderstood and misconstrued. He believed, whether with good grounds, I do not propose to judge, that Foster, finding the condition unfavorable, resorted to his clairvoyant powers to satisfy the inquiries by answering his written inquiries. Believing that a fraud had been practised upon him, he wrote to expose it through the JOURNAL.

His action in the matter, which was the good of Spiritualism, was impugned, and the old orthodoxy, idea of hiding the wrongs of our own household, seemed quite apparent in some of the criticisms of his letters. That frauds are sometimes practised by mediums, who are anxious to give investigators something for their money, there can be no doubt; I could give cases, if I thought necessary, which have come under my own observation, and about which there can be no doubt. Now shall we, who are seekers after truth, whitewash them or shall we try and separate the genuine from the bogus, that one may be open and emboldened, and the other condemned? My course in this matter is by no means in doubt, and such is unquestionably the case with Mr. N. Kinney. I write this without his knowledge, for having known him for many years to be one of the most ardent and sincere searchers for truth in whate'er direction it may lie. I deemed it proper to correct any misapprehensions which have grown out of his letters, and Dr. Hecker's reference to them.

Yours for the truth.

Waverly N. Y. Feb. 8, 1871.

REMARKS.—We have no doubt but Bro. K. is a gentleman of strict integrity, and a devoted Spiritualist. His article has drawn out considerable comment, and is likely to elicit much thought. Allow us to suggest that Bro. Foster, the medium, is a gentleman of strict integrity. And the apparent false statement in regard to the communication through him, by a spirit, claiming to be the individual who was then doing business in Murray Street, N. Y. May be entirely consistent with the truthfulness of the medium. Here is a field for thought. Who will give a philosophical essay upon the subject? If no one else does, we may write upon the subject ourselves by and by. Hope to hear from good thinkers upon this important theme in which so many investigators often stumble.

Mrs. F. A. Logan—Complimentary.

We have just had a visit from this energetic worker in the cause of human advancement. She brings a good account of the friends in various localities throughout the state; finds hospitable homes and friends to our cause everywhere, as well as to our JOURNAL and the B. N. Y. Yet too many have settled down, doing comparatively little for the advancement of the cause; satisfied with the communion of the visible with the invisible world; rejoicing in this philosophy for themselves, apparently waiting for self-sacrificing souls to further its advancement without their assistance, peculiarly or in any other way; policy men who desire the patronage of the orthodox community, and, therefore, keep their light under a bushel.

But the soul inspired to a humanitarian work rises above such obstacles, and heralds glad tidings which shall be unto all people, from virtue and dome, from platform and pulpit, as will be seen by the following recommend by the Lodge Deputy of Knox Co., G. W. C. T. of the L. O. G. T.:

Abingdon, Ill., Feb. 6th, 1871.

To the Independent Order of Good Templars and friends of temperance,—greeting:—It is with pleasure that I recommend Mrs. F. A. Logan as an earnest, able advocate in the cause of temperance, and that her lectures are calculated to do great good. She ought to be well sustained in her efforts for the temperance reform.

She addressed an audience of six or seven hundred in the chapel this evening, and was warmly congratulated by the professors of our college and ministers of the various denominations.

The house was densely crowded, and notwithstanding a great many had to stand during the lecture, she held them in a round and half with unabated interest.

T. S. COCHRAN,  
Knox Co. Deputy.

Other recommends and editorials from various periodicals in the state show that she has not been idle, but a worker in the various reform movements of the day.—woman's rights, "healing"—restoring hearing to the deaf, curing inflamed eyes, rheumatism, etc.

Her present address, care of this office.

—ED. JOURNAL.

Letter from M. E. House.

BROTHER JONES:—Permit a constant reader and admirer of your excellent paper to thank you for its weekly visits. I should be lost without it. It comes like an ever welcome and beloved friend. My family and the only Spiritualists in this place, a good lecturer and test medium ought to come here and awaken the sleepers. There has been a great interest in the "Spiritualism" of Prof. J. L. Robbie, explaining (?) Spiritualism in this vicinity. See newspaper articles inclosed.

Lisbon, Iowa, Feb. 11th, 1871.

We have perused the article alluded to. It is too weak to require any reply. Those who will be influenced by such an article, or by the pretended expose of the so called "Professor J. L. Robbie," are better fitted for devotees to Old Theology than the philosophy of spirit communication. It is no loss to our ranks, that they are not with us. Old Theology and test mediums ought to come here and awaken the sleepers. There has been a great interest in the "Spiritualism" of Prof. J. L. Robbie, explaining (?) Spiritualism in this vicinity. See newspaper articles inclosed.

J. O. B.

## Letter from Father Doherty.

S. S. JONES, Esq.—DEAR BROTHER:—Mr. A. Willis, our spirit artist, is in receipt of so many letters of inquiry in relation to spirit-pictures, that it would require the services of a secretary to answer them, and he requests me to insert the following explanations in your valuable paper.

Parties visiting the gallery for spirit-pictures, will sit for a picture as they would in any other gallery, and get, in addition to their own likeness, the picture of one or more spirits most in sympathy with themselves at the time.

Parties at a distance, wishing spirit-pictures, should send their own likenesses, and fit them several days in advance, giving ample time for the reception of the letters, and when the hour arrives, they should sit quietly at home while Mr. Willis is taking the picture.

They should be very careful to make no mistakes as to the time, and I should sit an hour, at least, keeping as passive as possible, avoiding all motion, and keeping the mind in a negative condition.

As Mr. Willis generally has to make a number of trials before he succeeds in getting a good result, involving much labor and time, he has been compelled to fix his charges at \$3.00 for a result, whether recognized or not, which amount should invariably accompany the order. In case no result is obtained, the money will be promptly refunded.

Mr. Willis owns real estate in this city, and is in good standing among our business men.

I enclose two pictures taken by Mr. J. J. Purcell and my son Mattison, whom the spirits promised to develop into spirit artists, if they would follow the instructions they should receive. They have been at work about a month, and are succeeding finely, as you can see.

They have taken a few faces, two of which have been recognized, and a great many forms.

You will notice the word "mother" on both of the enclosed pictures, one reading from left to right and the other from right to left. You will also notice the letter "P" under the word "mother" on the picture where there is only one sitter.

We suppose it is intended to stand for Purcell, as Mr. Purcell is the sitter, and has a mother in spirit life.

The spirits have also promised them that they will, in time, play upon an acre of land, placed in a tightly closed walnut cabinet, allowing them to sit ten feet away from it. We will keep you posted as to the result of their experiments.

With great respect,

FISHER DOHERTY.

Crawfordsville, Ind.

## Letter from Alpheus Bove.

The cause of Spiritualism is progressing slowly in our little burg. We are now holding a circle three times a week at one of my fellow townsmen's house, and have received some manifestations that are somewhat encouraging to us, for the reason, that they are done independent of ourselves. Myself and two others are being developed as trumpet, inspirational, test, and clairvoyant mediums. We attend the circle at Dayton, once or twice per week.

Theology is very vindicative in this region of country, and makes all kinds of assertions against Spiritualists, but when challenged to an open debate of the fundamental principles of our religion, they generally show us the flag of truce. This is provoking. One would naturally suppose that a people having the word of God as their counselor, as they boastingly proclaim it, would be willing at any time, and on all occasions to meet in debate any one of these crazy Spiritualists, or more theologically speaking, children of the Devil; but they already believe in these Spiritualists have the word of God, the book of nature for their guide, whilst these poor specimens of fallen humanity, moderately called theologians, have nothing but the husks and the garbled exorcisms issued to them at stated times, food for the soul, by those abortive specimens of humanity, called preachers. No wonder then, that their shafts of malignity are generally harmless. Their food is of a deadly nature, that whenever they take the least effort at being good, it is wholly collapsed by a great discharge of gas. We pity them.

What pleasures they deny themselves by clinging to their defunct system of theology, when Spiritualism—the nature would furnish them with the living material, the voice of the immortals beyond the river.

Brookville, Ohio, Jan. 26th, 1871.

## Letter to J. T. Tenny.

Bro. Tenny:—You think you find evil to be the result of "unbalanced conditions," and write of the "restoration of a lost balance; also of keeping the forces perfectly balanced."

I think what you call unbalanced, is as natural in the universe as is what you call balanced, and is as eternal as matter and mind. The "two forces" have been in an endless past action, and have not yet come to a "perfect balance." About how long before they will reach it? If they have gained toward that balance "equilibrium," the long past must have been only less than infinitely worse than the present. Was it so?

Again, your "unbalanced conditions" bear a relation to part—to much of the evil or suffering in the universe. The most natural, normal, healthy, and well-balanced cat will kill and eat the most mice, and a healthy mouse makes the best food for the cat. I see no difficulty in that coming in as we may not see spiritual cats devouring spiritual mice. You and the reader will forgive me for this suggestion, if you and I have ever known as good and wise a cat as ours. She is in every way a saint in her manners and morals, but she kills all the rats about us for our benefit.

Here it is not unnatural for an Englishman to eat beef, or for a lass to dine on a woman's head. I hope there, we shall not see the spiritual Englishman in pursuit of a spiritual stag for his dinner, or spiritual life breaking their fast on a spiritual woman's head.

Brother Tenny, Austin Kent is not as personal in his articles on evil as you and some others may think. He seldom fully realizes his own sufferings when writing, and often does not much of our small earth. But the sufferings of earth—men and hearts—are ever reminding him of the infinitely more, if not greater, sufferings in the universe.

AUSTIN KENT.

Stockholm, N. Y.

## Pete N. Brown.

The other day on the cars a zealous churchman had a "pox" on the brain, entitling the passengers with his religious ebullitions about his "conversion" and how we all must do to "get religion" and be saved from hell." For hours that "necrophilia twang" continued, growing more and more eloquent. Singing no "coition of hostility," a gentleman present, took out his pipe and played a lively air, drowning the falsetto voice. The crowd cheered the rider, and the "pox" calmed into an obscure seat. That's the way—it flew it down! Give us fine enough and theology is cleared. Fine it down.

J. O. B.

## Mysteries of Mediumship.

## Letter from H. S. Wentworth.

DEAR JOURNAL:—Having read your statement relative to the "Mysteries of Mediumship," &c., F. B. 4 b, as mani ested through Mr. A. H. Robinson, also the remarks by Wm. B. Farnstock in the JOURNAL of Feb. 18 b, 1871, I have concluded to send in my mite among the many acclimated mysteries of the present day. By way of introduction, I will say I never attended a spiritual circle in my life, and had no means of knowing how they were conducted.

Four years ago, I felt an unutterable power at work on me while I was alone, reading a book, the contents of which were foreign to Spiritualism, which was soon followed by strong impressions to write which I carried out with fair result, for the time being, but failed at last in accomplishing what might be desired, but the power remained with me, working through me whenever I was willing to yield to it, and with the last three months, masters have taken a new star, and I find myself taking four or more languages—all unknown to me, except the English, and which are talked while I am in a semi-conscious state, the organ of speech being used while I remain as a lister. Another phase of my mediumship is representing death scenes; also peculiarities in those who have died—such as coughing, sneezing, choking &c., besides representing spasms and other peculiarities with others before they happen. We have a neighbor who was sick with lung fever for a short time. My wife and myself were sitting at the table as we often do in the evening, when my limbs commenced to draw up and move as if in spasms. After acting this for a while, my hand was made to point to the neighbor spoken of. The day following he was taken with spasms which lasted some two weeks, off and on. A few evenings after I had another representation—pointing to the same house, and in two or three days, one of the neighbor's wife was taken very sick.

These matters are all new to me. I never having seen or heard of anything of the kind until

## Price-List of Books.

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All orders by mail, with the price of books and the additional amount mentioned in the following list of prices for postage, will meet with prompt attention.

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A Revelation of Departed Spirits among the Shakspeare.

Alice Vale, a Story for the Times, by Lois Wain.

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Answers to Questions Practical and Spiritual. Davis.

A Book of Life, by J. H. Powell.

A Book from the Inner Life, by Lizzie Doten.

Book of Crystal, by Emma Faine, through Morse Wood, Medium.

Cards.

Keep into Sacred Tradition, by Rev. Orrin Abbott.

Paper.

Age of Reason, by Thomas Paine. Cloth.

Archangelic Somnambulism. By Dr. Fabrestock.

A Lecture in Heaven. The Past, Present and Future, by Mrs. J. Logan.

Arms of Nature, or History and Laws of Creation, by J. L. Burleigh.

Arms of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol. 2, by Hodson Tattler.

A Book of Life, by A. B. Child.

Arts, or the Divine Craft, by A. J. Davis.

After Death, or Disembodied Man, by Randolph.

Approaching Crisis, by A. J. Davis.

A Stellar Key to the Chamberlain Land by A. Davis.

Astro-Theological Lectures by Rev. Robert Taylor.

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Antiquity and Duration of the World by G. H. Tolman, M. D.

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A Roman Lawyer in Jerusalem in the first century by W. W. Story.

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Analogy Between the Facts of the Bible and the Facts of modern Spiritualism, by T. G. Foster.

Arms of Nature, or the Philosophy of Spiritual Existence, and of the Spirit-World, Vol. 1, by Hodson Tattler.

Arts, or the Divine Craft, by A. B. Child.

After Death, or Disembodied Man, by Randolph.

Approaching Crisis, by A. J. Davis.

A Stellar Key to the Chamberlain Land by A. Davis.

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CHICAGO, MARCH 11, 1871.

VOL IX.—NO. 25.

### The Postscript.

From the Spiritual Magazine, for February 1871.  
IMPROPTU ANSWERS TO QUESTIONS.

By Emma Hardinge.

MEDIUMSHIP.

Question.—What is the peculiar distinctive quality of mediumship by which, in the presence of certain mediums, spirits are enabled to bring fruits, flowers and other material objects into closed rooms, as in the instances mentioned by the speaker and by the clairvoyant at the last meeting? How and whence are these fruits and flowers usually obtained? Is the obtainment and receiving of those objects morally justifiable?

Answer.—One of the chief difficulties with which we have to contend in classifying mediumship is this, that such very marked antagonistic conditions prevail between them when we attempt such a classification. There is present, frequently, at these meetings, a lady, who presents the organism that furnishes the mediumship, which spirits use for the purpose described. That lady presents, in most of you know, an organism which seems to predicate strong and vigorous health; if not absolutely rude health, at least such a quality of frame as would suggest the possession of great physical power. Several mediums by the same form of manifestation exist in America, but present totally opposite characteristics, frail to the very last condition of fragility, almost as it were, hovering between the two worlds. Two sisters, public mediums, very remarkable for the production of manifestations of this kind, have for many years been known and pitied for every description of physical infirmity which flesh is heir to. How is it possible that we should classify a force or essence proceeding from two persons of such totally opposite physical characteristics? The best that we can say is this: Spirits themselves inform us that a large charge of the life-principle is required for the production of these manifestations; that life-principle must proceed chiefly from the physical organism, especially from the back brain; hence that those organs in which it is popularly supposed that the intellect resides are seldom called into play. This explanation does not imply that there is a deficiency in the region of the intellectual organs, but that the organs of the back brain and the physical system generally are most conveniently located to be the means of supplying this physical or life-principle, that it must be produced and given off in excess. In the case of a very vigorous constitution, we can readily account for manifestations being larger and sufficiently forcible to account for the manifestations; in the case of the fragile persons we have named, we believe that the spirit's explanation will still supply, that the organism broken up by sickness necessarily gives off a very large amount of the vital force dissipating the system, but furnishing the necessary supply. Thus much for the force. The method we have touched upon to some extent before, in describing the passage of a book, which was obviously, under the most favorable conditions for observation, brought through the ceiling of an apartment by invisible hands and placed upon the table. We then stated that the spirit attempt to explain to you the fact that their physical organs, if we may call that physical, which consists only of force, for their spiritual body is force—the real essence, attraction, repulsion, and all the imponderable forces that make up this organism—that organism of the spirit is not subject to any of the obstacles of matter, nor limited by any form or degree of space that matter occupies; that any object that is brought immediately within the atmosphere of the spirit becomes saturated with that force and partakes of the quality of the spirit itself. It is invisible. All objects thrown, as it is called, by spirit, are never thrown, they are dropped; they are brought to a certain point, and the close observer will remember that they have never been projected, or rarely so, without such careful and obvious attention on the part of the agency that makes the manifestation, that the projection always lights in the place required by the spirit, and very seldom produces injury. It is obvious then that the spirit must be enabled to surround this object on which it carries or moves by an atmosphere that renders it for the time invisible. But that atmosphere does more. It makes the object positive to all forms of matter, and all forms of matter charged with this spiritual force immediately disintegrate and are no more obstacles to the passage of the object it carries than mere thin ether would be. The eye of the clairvoyant has constantly traced the passage of objects carried through space apparently, but there is no space there. All physical obstacles reside before the penetrative power of spiritual force, and the object that is surrounded with spiritual atmosphere partakes of the same quality. Thus fruit and flowers are readily brought, or any other physical object, within closed doors. Those closed doors are pierced by the force of the spirit, and the atmosphere that encloses the spirit, surrounding the physical object, makes it equally positive to all obstacles of matter. But for the last point, how far do we consider that the production of such objects, and their presentation at the spirit-circle involves any breach of good morals? We must here remind you that there is a vast array of spiritual matter in the world, which might be more easily disposed of than in the possession of those who at present hold it. We know that when it is appropriated, for the purpose of plunder, it is a violation of the law of God, and why? Because it is a violation of the good order of society—and though he may be starving, perishing for the very material which he enlivens, that good order requires that we should not permit one human being to prey upon another. But now we are dealing

with a totally different world, and one which is acting on a totally different basis, a world whose vast sphere of observation perceives the surplus and the possibility of appropriating vast masses of human possession, without injury to the possessor, and with a vast amount of good to the recipient, that would not be for the purpose of plunder, but for the purpose of instruction is enabled to withdraw from various points and places objects whose loss is not felt, but whose loss becomes most immediately apparent. When we learn the physiology of crime, when we begin to understand the motives that lead to crime, we shall regard it with a very different eye. There is a justice in the Infinite Mind which has dispensed upon the surface of this earth all that is necessary for the maintenance of every creature that lives, but these objects have been acquired and accumulated by force in different directions, and here it is that one portion of society is perpetually praying upon another, and that the very rich are very poor in the world in comparison with each other, as the Israelites of old. The spirit-world realizes all this, and without propounding to subvert the laws which are at present necessary for the protection of society, spirits know and perceive the possibility of making use of surplus objects for the benefit and instruction of those who receive them; they are physical objects that are brought, and those physical objects you may assure yourselves cannot be brought by one portion of the spirit-world without the supervision of another.

We are often accustomed to say that the manifestations of physical force proceed from low spirits, precisely as we should say that the building of this place was the work of low men; but the carpenter and mason are as necessary in the spirit-world as the architect; and those that work under the order of the master-mind of this earth only symbolize the action of those that are working at the spirit-circle. The strong and ponderable bodies of the gross spirits that make these manifestations are under the supervision of higher and brighter and wiser teaching spirits who find it necessary that the earth should understand the power of spirit to act upon matter. The fact that a physical object can be carried through from some distant place by an invisible and apparently intangible being, and arrive in all its integrity, now glittering with the dew and now freshly born from the bough and placed upon your table, is a magnificent phenomenon in the world of science; it forms a part in the history of the race which means are produced, and when the power of an invisible world is thus able to act upon the visible, so that we stand face to face with a Columbus who has discovered a new continent, and we are beholding the inhabitants of this spiritual world performing such functions as these; we must take no exception to the strangeness of the methods, but rather accept the phenomena produced as evolved by the highest wisdom and for the highest good of the race.

(After a pause)

We would ask permission to add a very few words to the last remarks. There are in the States of America hundreds of poor persons upon whom this mode of spiritual power works favorably, whose diet is the bread-winner, whose hands have been removed from all other means of earning a livelihood to become the servants of the spirit. The vast multitude of these persons in the United States render their services to the physical, which consists only of force, for their spiritual body is force—the real essence, attraction, repulsion, and all the imponderable forces that make up this organism—that organism of the spirit is not subject to any of the obstacles of matter, nor limited by any form or degree of space that matter occupies; that any object that is brought immediately within the atmosphere of the spirit becomes saturated with that force and partakes of the quality of the spirit itself. It is invisible. All objects thrown, as it is called, by spirit, are never thrown, they are dropped; they are brought to a certain point, and the close observer will remember that they have never been projected, or rarely so, without such careful and obvious attention on the part of the agency that makes the manifestation, that the projection always lights in the place required by the spirit, and very seldom produces injury. It is obvious then that the spirit must be enabled to surround this object on which it carries or moves by an atmosphere that renders it for the time invisible. But that atmosphere does more. It makes the object positive to all forms of matter, and all forms of matter charged with this spiritual force immediately disintegrate and are no more obstacles to the passage of the object it carries than mere thin ether would be. The eye of the clairvoyant has constantly traced the passage of objects carried through space apparently, but there is no space there. All physical obstacles reside before the penetrative power of spiritual force, and the object that is surrounded with spiritual atmosphere partakes of the same quality. Thus fruit and flowers are readily brought, or any other physical object, within closed doors. Those closed doors are pierced by the force of the spirit, and the atmosphere that encloses the spirit, surrounding the physical object, makes it equally positive to all obstacles of matter. But for the last point, how far do we consider that the production of such objects, and their presentation at the spirit-circle involves any breach of good morals?

We must here remind you that there is a vast array of spiritual matter in the world, which might be more easily disposed of than in the possession of those who at present hold it. We know that when it is appropriated, for the purpose of plunder, it is a violation of the law of God, and why? Because it is a violation of the good order of society—and though he may be starving, perishing for the very material which he enlivens, that good order requires that we should not permit one human being to prey upon another. But now we are dealing

with a totally different world, and one which is acting on a totally different basis, a world whose vast sphere of observation perceives the surplus and the possibility of appropriating vast masses of human possession, without injury to the possessor, and with a vast amount of good to the recipient, that would not be for the purpose of plunder, but for the purpose of instruction is enabled to withdraw from various points and places objects whose loss is not felt, but whose loss becomes most immediately apparent. When we learn the physiology of crime, when we begin to understand the motives that lead to crime, we shall regard it with a very different eye. There is a justice in the Infinite Mind which has dispensed upon the surface of this earth all that is necessary for the maintenance of every creature that lives, but these objects have been acquired and accumulated by force in different directions, and here it is that one portion of society is perpetually praying upon another, and that the very rich are very poor in the world in comparison with each other, as the Israelites of old. The spirit-world realizes all this, and without propounding to subvert the laws which are at present necessary for the protection of society, spirits know and perceive the possibility of making use of surplus objects for the benefit and instruction of those who receive them; they are physical objects that are brought, and those physical objects you may assure yourselves cannot be brought by one portion of the spirit-world without the supervision of another.

Question.—How is it that spirits communicating to people on the Continent, teach the necessity of a spirit of incarnation, while those who communicate with us in England and America represent the theory entirely?

Answer.—How is it that in the land of America, millions of Spiritualists accept belief which is in perfect harmony with the facts of scientific discovery—and where scientific discovery with its facts fall? American Spiritualists reject the communication? How is it that in England a totally different stand-point exists—we speak it with all kindness—that the opinions that are propounded must be amongst the great majority of believers. A striking harmony with certain forms of religious belief? How is it that in other countries—Italy, for instance, and Spain—where Spiritualists are, the same crucial test is applied to spirit communications of rules of faith? Your speaker has been in correspondence with several distinguished Spiritualists in different parts of the Continent, who have questioned her how they could'st sacrifice such rare and intrusive spirits as did not bow down to the peculiar forms of Roman Catholicism. And again, in the land of France an idea prevails that the spirit is incarnated; and the great majority of the French Spiritualists accept this peculiar idea as their standard of faith? Now, who, attempting to exist any form of communion received in any land over another, we ask, is there no species of truth? Are we to be 'ban' about upon the waves of opinion, and drifted hither and thither on the ocean of religion in the spirit-world, as we have been in the natural world? And in this question is it not by carefully observing certain great features of communication. We require the most emphatic and carefully observed demonstrations of spiritual presence; we require in commencing our investigations of Spiritualism, to base our belief upon its facts, and those facts must transcend any possibility of accounting for them by any visible of human agency, and unless we have such an array of facts, we must still question, and ought to question. Next, having obtained demonstrable facts, totally outside the pale of human agency, we must question individually, and as far as possible, endeavor to ascertain the token of identity presented by spirits. This, too, is a point that we can arrive at. Thousands have done so before, and may do so again. Having arrived at this point, we then exquire how far the spirit propounds his opinions, or the facts of his existence. If he offer opinion only, that opinion is of no more value propounded by a spirit, than it should be propounded by a mortal. We make this assertion, and make it in the face of those who we know take exception to our question.

Whilst we recognize that Baptist and Presbyterian, Jew and Gentile, all classes of thinking men are represented in the cosmopolitan New World, there are above them all a breadth and a determination and an energy—a keen, shrewd purpose to find out the truth that has overpowered these sectarian prejudices, and therefore it is that the American Spiritualists, consisting of all classes of Christian thinkers, just as many as you will, but less obstinately sound in their belief, have been in a better condition to receive the grand and universal truths of that large liberty which prevails in the heavens and which recognizes only God, the God of love, of wisdom and of power. This belief in re-incarnation has, in all probability, proceeded from a single mind and a psychological impress of that mind upon many others. Were we permitted to enter into the doctrine of re-incarnation, we believe it would not be difficult as a matter of opinion, as a string of theories, to strip it from point to point until we did not leave a fragment behind; but this is not the time or place to do so. It is enough to allude to one fact only, the great joy, and gladness, and brightness, and sunlight of the spheres consists in love. That love is not of the mere vague, general character that is expressed by the love of humanity alone, it is the love of friends, the love of kindred, the love of individuals, that dear and tender love that God the Father feels for his children. If you take this love away, you take the sunlight out of heaven—there is no heaven without it. By this wild, vague separation, and tearing up by the very roots of all the precious ties of kindred, of all the blessed affinities that God himself has knelt up, as the dearest and most precious affections of our hearts, they are annihilated at once. And more, our individuality is annihilated. Our individuality, only, is maintained by memory; that memory cannot subside to change. If one or two returning spirits, or one or two hundred, proclaim that they were re-incarnated, the same memory must be a function of all spirits. But, as we have seen, millions of spirits return with their loves and affections preserved, with their individualities marked, and protest against this assumption—on the part of a few vague theorists, that they have existed in other forms.

Every spirit as it passes from this earth, carries with it just the amount of intelligence which it has gleaned in this rudimentary sphere. If that intelligence be of an expansive character, all intelligence gains force and momentum in the spirit-world as in the natural world, and the spirit progresses rapidly beyond his old theories. If, perchance, he enters the spirit-circle, he repeats the old tale of change, and is rendered still the narrow and peculiar views with which he left the earth. Now, the corrective to this is, that all spirits who approach to the reason rather than to the demonstration of their presence, point to the observations of science upon such questions as belong to the scientist to explain. Every spirit who does not usurp authority over the human mind and come

### ORIGIN OF SPECIES

Question.—Will you explain your views on the origin of species? Is there any reason to suppose the Darwinian theory is well founded, and is it in it inconsistent with spiritual philosophy?

Answer.—There are two sources from which a Spiritualist, or one influenced by spirits, would answer the question: one, the known facts of science, the other, the affirmations of the spirit. The known facts of science obviously point back to a condition, when this earth is in its rudimentary state did not bear animated life. We trace up by geology all the various rudimentary conditions which preceded animated life. We arrive at a condition, when we find the first forms were very simple, that the first animated creatures could scarcely be called organic. Merely gelatinous masses, floating in the ancient seas, are the first evidence that we possess of life. As we turn page after page of the old stone book we arrive at a conception of animated life which most admirably conforms to our observations of the present time. Rudimentary growth proceeding first from a point, becomes, under the influence of the tropical conditions that prevailed over the earth, luxuriant, large, and monstrous. But still these monstrous forms are yet rudimentary as compared with man, for we find as we examine the conformation of the lower creatures, that each one is more or less a prophecy of man. The formation of heart, brain, spine, and especially the means of locomotion, and the powers of communicating with each other, increased with the lower creatures, are progressing; that old rocks, by disintegration and perpetual re-composition become finer, and the stones become more capable of sustaining a higher form of life; as the atmosphere becomes purer and finer, creatures of a more fine and complex nature are produced. But all our rudimentary observations upon the geological strata of the earth, (and we are compelled to hasten upon this point rather than pause upon it), point to the fact that man is the last, as he is the apex of creation. We use the word "creation" now simply to signify the production of forms, but from the point where we begin to discover the vestiges of humanity—and they are few and imperfect and the date they furnish us only enable us to speculate vaguely upon what must have been his condition,—from the point when we first observe these vestiges it is obvious that man was produced sparingly and in different portions of the globe at the same time. It is said that the earliest vestiges of human habitation are troglodytes, and are to be observed in Central America, and that must have been inhabited by a very small, woolly-headed people. This connects to the universal order which we observe in the production of our species. If man, a portion of all species, a microcosm of all that is, is conform to the universal order of the production of beings, he comes in the natural development of time, just when the atoms are progressing enough to produce him, and he comes like the flora and fauna that have covered the globe, first on the human plane of human life. Gradually ascending from this condition of primal savagery, as he spreads abroad over the earth and multiplies, we find that his vocal organs improve. Where we perceive the aborigines savage now, we always perceive a deficiency in the vocal organs by which speech is produced, and when we question what is the line of demarcation between man and the animal, we find it in his capacity to walk erect and his power of communicating by speech. This is the chief line of demarcation that separates him from the lower creatures. The aboriginal savage, as you will, is in a better condition to receive the grand and universal truths of that large liberty which prevails in the heavens and which recognizes only God, the God of love, of wisdom and of power. This belief in re-incarnation has, in all probability, proceeded from a single mind and a psychological impress of that mind upon many others. Were we permitted to enter into the doctrine of re-incarnation, we believe it would not be difficult as a matter of opinion, as a string of theories, to strip it from point to point until we did not leave a fragment behind; but this is not the time or place to do so. It is enough to allude to one fact only, the great joy, and gladness, and brightness, and sunlight of the spheres consists in love. That love is not of the mere vague, general character that is expressed by the love of humanity alone, it is the love of friends, the love of kindred, the love of individuals, that dear and tender love that God the Father feels for his children. If you take this love away, you take the sunlight out of heaven—there is no heaven without it. By this wild, vague separation, and tearing up by the very roots of all the precious ties of kindred, of all the blessed affinities that God himself has knelt up, as the dearest and most precious affections of our hearts, they are annihilated at once. And more, our individuality is annihilated. Our individuality, only, is maintained by memory; that memory cannot subside to change. If one or two returning spirits, or one or two hundred, proclaim that they were re-incarnated, the same memory must be a function of all spirits. But, as we have seen, millions of spirits return with their loves and affections preserved, with their individualities marked, and protest against this assumption—on the part of a few vague theorists, that they have existed in other forms.

with a "Thus saith the Spirit" to dogmatize to you, desires you to prove all things before you hold fast by any; and to do this they point back, as we would have you this night, to the observations which science can furnish, assured that the great facts of the universe will never be disturbed by the communications of spirit, in fact they come to restore to you the Scripture that the All Father has written; they come to point you back to this original standard, to the works of the Mighty and the Masterful rather than to the assertions which men have made in this name. The old stone book, although we may fervently mistake it in the reading, nevertheless tells a tale which only requires observation and experience to read correctly. It is philosophical nevercease, the history of the race is inscribed in the finger of the Infinite himself in the sacred Scriptures of the skies and in every stratum of rock beneath our feet. Those who best learn to explain these—those who will grieve the hard air, measure the stars, sound the eternal depths of creation and fear not to tread upon the pathways which our God has himself marked out for us, observation and experience guided by the lamp of reason—those who thus read, will perceive that species—animate species, like the flora and fauna of our earth, have grown and manifested themselves when the conditions for life and that class of life were afforded; that to afford thus the progress of every atom has been absolutely necessary; that not for thousands but for millions of years, the great God has worked in the laboratory of creation, and in the crucible of central fires, and in the depth of ancient seas, and in the manufacture of the crust of our earth, has prepared atom by atom, until first the rudiments of animated life appear, and then upon the gradually ascending scale every creature has come forth, until the coronal glory of man appears, first in the paradisaical state of rude ignorance which he indeed calls child-like innocence, then in the gradual unfolding of his intellect, until he stands in the glory of civilization.

### LITERARY NOTICES.

Harper's Magazine, for March, contains the usual variety of agreeable matter. "The American Baron"; "Pictures in Ireland"; "Along the Florida Keys"; "A Day in Castle Garden"; "Frederick the Great," are illustrated in the usual brilliant style of the Harper's.

Harper's Bazaar, for March 11th, contains the usual Fashion Plates and information, invaluable to every lady.

The Overland Monthly, for March, does not lose any of its treasures and pictures on account of the loss of Brett Harte. In fact, it is one of our most readable periodicals. John H. Carrigan & Co., Publishers, San Francisco, Cal.

Our Young Folks, still maintains its hold upon the youth of the country. The March number is fully equal to its predecessor. Messrs. Osgood & Co. need fear no rival so long as they keep it up to its present standard.

The Fireside Friend; R. Leondras Hamilton, 420 Fourth Ave., New York, Publisher.

The first number of this magazine has reached us. Our old friend J. Wm. Van Name, author, poet and healer, is the editor; and he has certainly made a very agreeable and interesting magazine. Having the assistance of numerous first class writers, he will undoubtedly maintain in the future issues, the excellencies of the first. We wish our brother and the publisher success in their undertaking.

The Atlantic Monthly, for March, has the following contents: "Woman's Rights in Ancient Athens," by B. W. Ball; "Looking for Pearls," an Oriental Legend; "Up and Downs of the Bonapartes and Bourbons," by J. A.; "Kate Beaumont—Part III.", by J. W. DeForest; "John Wesley," by G. A. E.; "Marguerite—Massachusetts Bay, 1760," by John G. Whittier; "Our Eyes, and How to Take Care of Them," by Henry W. Williams, M. D.; "Shoddy," by K. P. Whipple; "Prelude to the second part of Faust," by Bayard Taylor; "A Passionate Pilgrim," by H. James, Jr.; "Active Glacier in the United States," by Clarence King, U. S. Geologist; "The Mulberries," by D. W. Howells; "Our Whistling Gallery," by James T. Fields; "Recent Literature," James R. Osgood & Co., Publishers, Boston.

### Looking Beyond.

By J. U. Barrett.

To supply a great need in our spiritual literature, as well as afford the highest proof of our immortality, that shall bless the bereft in all families, I propose to edit a book entitled "Looking Beyond," containing the last testimony of the departed, and other demonstrations of spirit presence, still higher up the way to the world within the veil. There are facts unuttered, that are diamonds of truth. Why should they be hidden? Why not let such four glories of the spiritual realm along our human pilgrimage? I ask the Spirit, in every part of the country to send such evidence. If I am properly assisted in this manner, the work will be a great good. Such facts as you personally know, call also from the paper. Be careful and give names of the departed and witnesses; also the places and dates; and for these favors, you will oblige souls that are so earnestly seeking for proofs of angel ministry.

Address me as soon as possible at Glen Beulah, Wis.

## Original Essays.

Written for the *Relgio-Philosophical Journal*.

## GROWTH AND DEVELOPMENT.

By G. W. LAWRENCE.

DEAR JOURNAL: In continuation of the third of my first article published in No. 24, I will now name my subject.

GROWTH AND DEVELOPMENT, and start out with the position there assumed, that Atom contains Attribute, and Universe Intelligence; that Universe is the sum of all atoms, and Intelligence the sum of all attributes; that between Atom and its vast, last aggregate, Universe, there are countless and inconceivable degrees, changes, cycles, forms; that between simple Attribute and grand Intelligence there are so many expressions, emotions, manifestations; that between the simplest form of sensation, Attribute, in the mucoid substance floating in the sea, and the completest brain, Intelligence of man, or Spirit, lies the wide field of Growth and Development, in which I purpose now to survey and explore. Please bear in mind that as I speak of Attribute, or a combination of Attributes; I carry along also with them the idea of their proper counterpart or clothing, Atom and Form; they are inseparable,—perhaps transmutable, as that searching investigator, Mr. Tinney, contends. As no power has yet been found capable of reducing matter to its last form, which we name Atom, we have no right to say that its reduction would not end in spirit, Attribute. But in this article I deal with both form and spirit. Atom's first attribute is motion; second, life; third, sensation, fourth, intelligence.

First, a planet is a mass of incandescent atoms, manifesting motion as their attribute. Next, by a step which I call growth, they manifest life. Next, upon or out of motion, and life, has grown sensation. Then out of the three has been grown intelligence.

Now, while all forms manifest these ascend in law or grade, more or less, I wish particularly to notice their progress in man; he being the completest embodiment of all the lower degrees or manifestations.

In the spinal column of the human being are two chords of nervous matter, one white, the other greyish. One has been found, by experiment, to be the nerve of motion, the other of sensation. Sever the first, there can be no motion below; sever the other, and there is no sensation below; sever both, and life is destroyed. In some of the lower forms of life, as in the an-gloworm, these nerves, instead of being sheathed in a bony casement, are spread out upon the surface, but they are subject to the same law by severance. In man, on the top of this spinal chord, is spread out the cerebellum or lower-brain; and just over this, by the corpora quadrigemini, is a small heart-shaped brain, called the pineal gland, supposed by Descartes and others to be the seat of the soul. But my researches, with the aid of spirits, in this direction, fix upon this organ as the seat of life; and the human soul has another portion of the brain for its habitation.

The functions of the cerebellum have been generally considered by phrenologists, to belong to generative power and purpose, but I find them to belong to the degree of Motion, Amativeness being around the pineal gland. I find the back head to be the seat of sensation (but more particularly defined hereafter), the middle head to be the seat of the soul, and the front brain to be the seat of Intelligence.

By growth, I mean the addition of new and superior power, qualities and functions by development; I mean the use, exercise and manifestations of the new growth. I find in man five periods or degrees of growth,—motion, life, sensation animal and sensation human, or emotion, and intelligence.

The Harmonic Philosophy, though it finds the same distinctions, does not, I believe, name as a distinct degree the one I call emotion; but I find it a period of growth, and, therefore, entitled to a name as much as the others, and to distinct treatment.

The different races of mankind have, by growth over the animal kingdom, of sensation, acquired that portion of brain and its attributes which lies forward of self-eativeness, and inclusive of the reflective organs. The rest of the brain is common to both man and animals.

But this new and expressly human brain is a new growth, or outgrowth of the rest, and, as Mr. Davis says, beautifully supplies the key-stone to the arch, proving man to be the limit of attenuation in matter, and a complete spirit germinally. All that there is afterward for him must come by development of what he organically has.

To prove a little as I go along. The vegetable world is a growth out of, and over, the mineral; the animal over the vegetable, and the human over the animal. Each ascended degree uses all the preceding ones in development. Thus man uses the mineral world for a skeleton, and in his blood; and being epitome of the universe, all the minerals must enter, more or less, into his composition. It is out of this fact that science long ago found out that mercury would medicate the liver, and vegetarians found out that to eat a teacup full of syrup on going to bed at night would produce about the same effect as doses of mercury; and scientists in France have practiced extensively in the application of animal, and sensational, remedies to disease humanity.

We may get some idea of where the mass of medical scientists are, by observing that the greater portion of them are deviating in the lowest degree, and trying to cure man by the application of atoms the most remote from him; but it takes longer to cure, and stretches out their bills, compared with the last, best, and nearest remedy—man-healing.

This treatment, generally called Magnetic, contains, as man does, all the lower kingdoms, and degrees—mineral and motion; vegetation and life; animal and sensation; and the quality of the expressly human brain (which no other system contains), and must ultimately supersede all the now remedial sciences; and in the hands of clairvoyants and spirit doctors will finally become potential in the cure of all the ills that flesh is heir to. Spiritualism is likely to do these good.

If we now admit that the form of man is the last and final wave of growth in the universe,—Nature, and that the spirit of man is the culmination of attributes, and then realizing that the universe is God, that God is spirit, and that form, at last, is only a figment of attributes out of ever-changing atoms, we can get as correct an idea of ourselves and of our relations to Deity, as we shall ever realize, either as man or spirit. Now, once more, realize that the universe is full of motion, life, sensation, and intelligent intelligence; and that forms are but dissolving fixtures for their manifestation,—man among the rest.

One we do not appreciate, now, in a universe so vast that it is beyond our, infinitely—each grain of sand in the ocean is grown into the vegetable estate in the changing seasons, and each epidermis is fed in its proper moment of time, and all atoms are filled with the propinquity of life; for all life, all is motion, sensation, intelligence. Now, compared with this adequate

and commensurate thesis, how insignificant is the orthodox idea that Deity is an artisan, a mechanic, living outside of matter, and its laws, laboring in his workshop, first, to invent, and ever after to superintend his works,—to bury himself each instant of time, looking after not only planets and worlds, but an infinite number of inconceivable, but even down to each tiny monad, molecule, and infusoria of life, but further on, down to the scale of atoms and forms, to the turning up of each grain of sand to the sun and rain, that its disintegrating constituents will form grass and weeds and trees of earths and worlds, and even fit them for the albuminous, glutinous, fibrous, and ferruginous body of man!

Oh, Orthodoxy! I wonder you thought that! I wonder to rest one day in seven; and as the planets revolve, the grasses grow, and neither motion, life, nor sensation cease upon that seventh day, please tell us what intelligent superintendents these while G. D. rests.

The question has been forever asked, What is the soul of man? Shall a satisfactory answer ever be given? Each person will have his idea. I have mine. The soul of man is the animal world, humanized by a degree of growth; it is sensation advanced into emotion. The seat of the soul of man is the top part of the brain—all that part of the cerebrum not devoted to the manifestation of animal sensation and attributes (called instinct); that is, from self-esteem for itself to causality.

Man has all the animal sensations and sense. He sees, hears, feels, tastes, and touches, as we do; but over them he has a soul—sense—a growth and over-growth of all the rest—a sense expressly human, and most observable in women and children, because the soul has in them the freshest, largest, and most spontaneous expression.

The animal world is gathered into the human skull all along the base of the cerebrum, about as follows:

1. The porcine kingdom,—gativeness, all-mativeness,—the Jewish race.

2. The canine kingdom,—destructiveness, combative ness, acquisitiveness,—the Indian race.

3. The Gallic kingdom,—around and beneath the pineal gland to the cerebellum or brain of motion,—most marked type, the French.

4. The Ovine kingdom, adhesiveness, gregariousness, inabilitiveness,—the Negro race.

5. The Bovine kingdom,—appr. bativeness, the Briton.

6. The Equine kingdom,—the self-centered, energetic American.

With the perceptive region added to the above list, the animal skull is full; not so the human; they only make up for the human head its back to the top of the skull; the side brain to the side arch and the front perpectives. Then the top-front and top-middle of the head are expressly human.

My position is, that under the law of progression, or growth and development, the animal brain kingdom, or degree, thus gathered into the human skull, under the forward and upward tendency of all unattenuated atoms and unculminated attributes, has super-coagulated, and borne as its fruit or product the expressly human brain, with the human soul as its counterpart in attributes; and that all the time together have by the same law borne the intellectual or frontal-top brain, for the express purpose of self-intellect, it is emotion.

The intellect is not soul—it is not sensation, nor life, nor motion; but it is a final growth of them all; and thus man, being a gerninal embodiment of all atoms and all attributes, goes onward and upward forever in development, ruled by atom and attribute to all there is of Divine or Deline in the universe, and having all the kingdoms through which he has come for his investigation, and all the immensity of eternity for his explorations. It seems to me that Spiritualism presents to him a much more interesting and suitable "parent" than the monotonous psalm-singing and fire-frying business of the orthodox clergy.

Oh! Reverend Sister Stowe, you have said, "How grand is the Christian heaven, compared with that of the Spiritualists!" Alas! how dark and terrible the shadowings of the soul can come under the teachings and trainings of your Porcine Bible. Ask your good old father Lymar, and don't drive away the spirits. It seems to me that the strangest fatality on earth that any one can choose to believe is an old printed history or story of a country and its people, instead of the statements of travelers just from there, and one of them their own father, as he says she knows him to be.

But to return to the consideration of my subject. The human soul has sense of its own. It sees without using the common animal sense of sight, as in clairvoyance. It feels, as in the passions, carts, fears, loves, hatreds, a dream; or in the premonitory, intuitive, and warning of any approaching future. It feels the touch of another soul off, and repels it if offensive, or attracts it if attractive. It tastes the amorous brooch and nectar of spirit realms in sickness and in familes dines on viands and fruits, off loaded tables spread in spirit lands.

But this article is already long, and I have not reached the point I wished to, to show by what processes the emotional nature of man is grown out of the merely animal and sensational nature of the third degree, nor in what manner mind or intellect is resulted from them all. It will take another article to complete my thesis, and that I will write as I can steal time from the complaints, answers, denunciations and demands of that intellect-training, but soul-smashing business, called the practice of law.

Written for the *Relgio-Philosophical Journal*.

## NOTES FROM WESTERN NEW YORK.

By D. F. MAYNER, M. D.

BROTHER JONES:—Yesterday I attended a meeting in the old Baptist Meeting House, in Brant, Erie Co., N. Y., and spoke forenoon and afternoon to a large audience. This is the church I wrote you about that our Spiritual friends had captured by the enlightenment of its trustees. But it appears there are some who are bent on mischief, and determined to undermine the influence of Spiritualists in the premises. Two weeks ago the Lyceum of the Collins Society was held in the house, and last Sunday a Methodist meeting was held there, when it was proclaimed that the old Bible had been stolen from the church, and it was charged at once upon the Spiritualists.

The facts being stated to me yesterday morning, in my opening remarks I announced that, as our Orthodox friends had taken it upon them to remove it from its place upon the desk their chart of the road to heaven, thereby robbing us of that ancient guide, we must launch out, like Columbus, upon a voyage of discovery, and mark out for ourselves a new chart; that we would interrogate Nature, and explore sea and land, penetrating the rocky strata of our globe, and then turn our attention to other worlds and systems of worlds, and see if we were not capable to get a chart that would be reliable, so that we would need no longer to depend upon Bibles or theological charts to direct our course.

At the close of the afternoon our meeting was voted to be far more reliable when a more intelligent heaven than the innumerable laws of compensation would meet out to all equal and exact justice-making, each responsible for every thought, word, act, or deed; yet, in the language of Prof. Dana, "provided with

powers for infinite expansion; a will for a life of work, and bounties, aspirations to lead to endless improvement;" and through the cultivation of these powers in truth and goodness, individual happiness would be attained.

Erie, Pa., Feb. 18th, 1870.

Written for the *Relgio-Philosophical Journal*.

## ROSICRUCIAN MUSINGS.

By F. H. BOWD.

Once upon a time, in my wanderings up and down, and going to and fro on the earth, I met a lonely youth of seventeen, who panted the following to a friend, of whom he sought light and knowledge: Among other things he said:

"I shall probably wed sometime, but not till I find my right mate; one toward whom my heart yearns with true, pure, affectionate, holy love. I have few friends, because I have not yet found the right sort. I am alone. I have no friends, and I find solace in my books, and many an hour have I passed reading, which otherwise would have been long, lonely hours. Many a bitter tear have I shed because I am so lonely, and many a prayer have I sent to God because I have no friends, and prayed I might find some one to love me. I might have plenty of boys to go with, but I do not want to go with rough, rowdy, 'carc-for-nothing' youths of my age, for I have something better to do with my time. I long to know more of the mystic powers of soul—more of the sublime mysteries of the universe."

My soul was touched as I read, and I mused for his benefit as follows:

Young stranger—brother! I am glad to have met you, and to learn that there is one of your age, whose nature throbs with so much unborn greatness. Promises rich and rare are they, of early, vigorous manhood and power. Know this, dear brother, that power depends upon three things, viz: *physical*, *mental*, and *spiritual* purity.

Between the spirit and body are enthroned the royal mind, which, indeed, connects and binds spirit to body; and at the same door (mind), enters into, either that which gives peace, health, purity and joy, or that which violates and corrupts the physical system—polluting its very fountains of health, and sapping its every source of power. Guard well the imagination, for this is indeed the door of the mind, and while you take to your books, and crave great ideas and thought, do not, I beg of you, grow morbid and thus neglect your physical health. Have your fun, Rlick and laugh among your mates, for to laugh in youth is natural,—and age comes all too soon to such as you.

I pity your lonely, friendless condition, but study to be friendly, and have confidence in your fellows, for the little confidence we have in our kind, is indeed the only evidence of our love, which when cultured, gives us power to do good. Study to be a good, kind, and wise person, which are the basis of all power for good. Study, then, to overcome that failing which holds you aloof from your fellows, but at the same time culture your *spirit* and *manhood* so as not to become vitiated by their example or conversation, and thus become a pattern and a leader of weaker and lesser souls even in youth. Thus you lay the foundations of a true manhood, and the *basic principles* of a *regal* and *God-like* power.

You will be one of us, never fear, when you show yourself capable in this respect. We will always be glad to teach you, but remember, power begins at *home*, and that in *self-control*.

Never mind about love, it will come to you; and that pure and holy, as you shall become worthy by a good, pure and holy life. *Never seek love*! for as you make yourself lovely, worthy and pure, you become magnetically powerful to attract that which is precious for you; but beware of temptations. Don't merely read, but study and treasure up in your mind for future guidance. Self-control begins in thought. Always think before you speak, and in ninety-nine cases out of every one hundred you will keep silent—remember, "silence is strength." Be not hasty to judge of others, for remember if you were they, you would do as they do. Laugh with the joyous, and weep with the sad—heated unfortunate of this sorry world. Tears, unshed and heartfelt, are indeed the tokens of the river of life, wherein great souls learn to be baptized, for they softens the hard nature, and prepares it for the baptism of fire, wherein the heart becomes open, and power, God-like, descends, and entitles us to remember that you were they, as it is called, and that no one can be born again but by a rebirth.

On pursuit of his profession he went to New Orleans, and there by yellow fever was away from his body. Immediately on leaving his body he came to her at Cleveland, and informed her of his exit from the form or clay tabernacle. She told her sister and family, where she lived, that he had come and told her of his death, as it is called, and she turned as yellow as he could have been, and so remained some time. She was seized with opthalmia, ending in a thick film over the cornea, making him quite blind.

In June he again go back several years, to 1843. In October he was baptized in the Tabernacle, in Erie, in that same year, and became a member. When Spiritualism came to Cleveland, she was soon a trance medium. On going to Cleveland to investigate spirit rappings and the accompanying phenomena, I found her engaged to a Dr. Bigelow, a dentist.

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He had moved to, and opened a drug store in St. Louis, Missouri. One day a spirit addressed him, and told him his name, which I will give shortly, saying,

"I want you to go to Cleveland and there receive further instructions."

He answered that he could not go from his business. He was told that if he would not go, his business would be a failure.

He told me that his daily profit over his expenses averaged about five dollars. That night he was five dollars short of expenses, and the two following nights, when being urged to go, he replied:

"If you will call up my clerk, who lies sick of a fever, so that he can attend the store, I will go."

To his surprise the clerk walked in next day, and the day after, he was required to go to Akron. When there he was received by a spirit, who said, "I want you to go to Cleveland and there receive further instructions."

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"If you will call up my clerk, who lies sick of a fever, so that he can attend the store, I will go."

He related the above history. One called a doctor, and another, and this, too, after they had come to him, he was required to go to Akron.

The morning after the "cure," Mr. Camp passed down the street, and, stopping, said to him, "What is the name of your acquaintance?"

The man replied, "It is Dr. Bigelow, a dentist."

He remarked that he "did not see but just as great

miracles had been performed in this day as in the days of Jesus Christ."

"What now, Mr. Camp?" said one.

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## Relgio-Philosophical Journal

B. B. JONES, EDITOR, PUBLISHER AND PROPRIETOR.  
S. H. FRANCIS, ASSOCIATE EDITOR  
Office 157 and 189 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.  
All letters and communications should be addressed to B. B. Jones, 189 South Clark Street, Chicago, Illinois.

CHICAGO, MARCH 11, 1871.

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Relgio-Philosophical Journal.

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## WHO ARE THE WORLD BUILDERS?

A Chapter from a Book Entitled "The Mellow Globe," by Wm. F. Lyon.

We met a fisherman one day, who, apparently, had recently wakened to the fact that there was much in this world to be learned, and manifesting a desire to commence near the beginning, he directly inquired, "Who made God?" and we were compelled to confess our ignorance and entire inability to give him any information upon that interesting subject. However much men may have talked of such a being, and told us concerning his divine attributes and characteristics, it may be very much doubted whether the wisest of them really know anything in regard to this infinite intelligence, about whom they are so constantly and familiarly prating. They tell us what he likes, and what he dislikes, what we must do in order to gratify and please him, and also what will be very offensive, and excite his anger and great displeasure.

We are told he is self-existent, and the creator of all things, and hence there must have been a time when nothing except him had an existence; when he was all alone, a unit, in this vast universe. We are persuaded, however, not one of the wise men who know, or pretend to know, so much of this being, could have given an intelligent reply to our fisherman; and we are also persuaded that, if these wise men should compare notes, they would find that each one had a somewhat different view of this being, with whom they seem to be so familiar.

The various sects evidently have diversified opinions in regard to his likes and dislikes, and his peculiar notions and preferences, as the forms and ceremonies introduced in their worship would indicate. Surely the Catholic cannot entertain the same idea of his characteristics as the Presbyterian, for, if so, their worship would be the same. Neither can the Quaker, with his plain dress and simplicity in worship, hold the same views with his neighbor the Baptist, who practices the hydrostatic method of gaining his favor. We trust if we could carefully examine the mentalities of all the people who claim so much knowledge concerning this being, we should be led to conclude, there existed a profound ignorance upon the whole subject; and that each individual possessed a God of his own creation, in accordance with his own conceptions of greatness.

If such a being could have existed as a unit, at a time previous to all other existences, either spiritual or material, and before a single world had been created, then that being a unit certainly have been devoid of all experience in regard to the creation of worlds, and the undertaking, to say the least, must have been an untried experiment, and the first world that was produced, must have been created without any previous experience in world-building. We can very easily discover how an intelligent being, alone in the universe, could have been possessed of infinite wisdom and power, because he would have had all the wisdom and power there was in the whole, if the whole contained nothing but himself. But at the present time, when we find great multitudes of individuals in possession of given qualities of wisdom and power, it is difficult to understand how one being can be so constituted as to possess it all.

If the universal worlds are filled with individualized intelligences, and each one has in possession more or less wisdom and consequent power, and they have this belonging to themselves as identities, then how can it be said that one single, personal identity can possess all the wisdom and power which can possibly exist in all these universal realms? If it is acknowledged that globes or worlds are mechanical structures, and that it requires wisdom and power

to produce them, and there are almost infinite hosts of intelligent beings who possess a certain amount of the requisite qualifications, what then, the necessity or propriety of calling up a single individual, however wise and powerful, to perform all the labor of building all the worlds in the vast universe? For, if worlds are mechanical structures, and built from gross materials, there must be a great amount of intelligent labor to be performed by some living beings, in managing and directing the forces that may result in the orderly arrangement of all the materials of which a world is composed.

"What can we reason, but from what we know?" But men have commenced at the other end, at what they did not know, or could not possibly comprehend, and reasoned from infinity downward, and have found themselves in confusion, darkness, and uncertainty. They have been compelled to assume that infinity exists in a single personality, and then reason from the infinite identity, of which they could know nothing, backwards to those things of which they may form some rational conception by actual contact of the senses. And thus they assume the existence of an eternal, infinite being, whom they choose to call God,—who, they say, by his omnipotent fiat, produced all things from nothing,—and they are then cut in the depths of an unknown sea, enveloped in obscurity; for there is not an intelligent living being upon the earth, or above the earth, who possesses the least substantial knowledge of that personality, who, they say, is the author and creator of all worlds, with their various appurtenances.

In this manner they mix up natural forces with special powers, cause and effect with supernatural interference, universal law with a God outside the universe, who controls law to suit his own purposes, or in answer to the earnest petitions of some of his special favorites. Thus all is confusion and bewilderment, because we cannot know where the natural leaves off, and in what condition to tract business with the spirits, because she had been doing a great deal of business for nearly all the detective of the city, and the lowering of her plane to them, in order to put herself in communication with them," had disorganized her. At the peculiar affection on his profession, the detective first raised his eyes, then lowered them, then looked puzzled, then a very little angry, until Mr. Bobbles judged it prudent to go out. On reaching the sidewalk, the detective manifested a decided contempt for the statements just made, closing with, "But she called the turn on you, Bobbles." Mr. Bobbles agreed that the guess was a good one, and the investigators passed on down State and Quincy streets—which latter once contained several establishments—and made their way to Honore Block. Here in Room 28 they found Mrs. Jorgenson, who stated that she was not a regular fortuneteller, but that she often gave outlines of the future through the spirit. The interrogators noticed throughout the whole trip that not one of the "seers" would admit being a fortuneteller, though they almost unanimously avowed that they told fortunes. After the above definition of her business by Mrs. Jorgenson, the inquisitors asked her the sidewalk, and there they solemnly agreed that they had done enough for one day. Wherefore they separated and went to dinner.

Hence, in this condition, and with this view, it becomes necessary for faith to take precedence of reason and knowledge, as all things have commerce, they now exist, and must ultimate, where reason and knowledge cannot extend. Thus faith and belief came into requisition, as they can extend into all possible conditions, and they can be enjoyed largely by the most ignorant, far more easily than by the learned. We are, doubtless, to a very great extent, indebted to the various faiths and beliefs, for the bondage and darkness, that have overshadowed humanity in the past, and the same result must follow in the future, until substantial, progressive knowledge takes precedence of blind ard unsubstantial beliefs.

The human mind is entirely incapable of conceiving how any living, sentient being can obtain wisdom without experience and observation, or unless he obtains it by the same processes which all intelligent beings who have acquired knowledge have necessarily passed through. A certain kind of knowledge, possessed by the highest spiritual intelligence of which we can entertain an idea, must be identically the same when understood by an ordinary mortal. The only difference there can possibly be in the two cases, is that the one possesses a larger fund of knowledge to draw from than the other, and, consequently, has become a superior being.

TO BE CONTINUED.

## HIGH-HANDED OUTRAGE!

## OUR MEDIUMS ARRESTED!

Persecution in Chicago.

A warfare has been instigated by that scurrilous sheet—*The Chicago Tribune*.

Spiritualists, Mediums, Reformers, read the following taken from the Saturday's issue—Feb. 25th, 1871:

So much has been said by the other papers of this city concerning the fortune-telling nuisance, and so little accomplished by their efforts that the *Tribune* felt inclined, a few days since, to set the police on the right track, as to cause the arrest and trial of some of the principal pretenders of the city. It will be remembered that the law on the subject was published a short time ago in the *Sunday Tribune* with a request to the police to do their part in its enforcement. With that strict regard for the ordinance, which has made him so popular, Captain Hickey determined to see exactly what was the status of some of the "professors" and to that end sent an experienced detective on yesterday to find out who were fortunetellers and who were not. Accompanying him was Mr. Bobbles, of the *Tribune*, who acted as a sort of secretary of the expedition. The party took its way up Clark street, and noticed that several places which once had signs of "revelers" and other forms of the nuisance, had no evidence that such a sign was carried on there. Turning into Jackson street, they came upon the residence of Madame Maynard, Doctor Mathews, and Doctor Mathews, and, after a preliminary knock on the door, were ushered into the presence of mystery itself in the form of "The Doctor." He was fully admitted, in reply to questions, that both he and Madame Maynard were in the habit of telling fortunes, and that they had no other business than that and its kindred branches.

With a polite apology for the questioning, Mr. Bobbles and the detective meandered up Clark street to two other places which had, a short time before, been in full blast. Here, however, the signs were taken in, as in the other cases, and business had apparently ceased. Turning east on Van Buren, the duo proceeded to the former habitations of several other members of the fraternity, and found the astrologers' signs replaced by neatly painted signs which indicated that dremaking was the only thing carried on inside. Turning down Third avenue, and proceeding south, the enterprising explorers found the residence of Mrs. J. Lewis, who is named on her signs as "Reliable Clairvoyant." A few minutes' conversation with Mrs. Lewis revealed the fact that she was a fortuneteller—at least, she said she was. Her explicit statement was: "I am a fortuneteller. My husband is a physician, and I diagnose for him, and sit for business." Another trip on Clark street brought the commission to No. 311, which was adorned with the unmistakable sign, "Lu Western, Fortune-

Teller." The detective proceeded to question the person who answered the knock, a disheveled woman who herself was a fortuneteller, and could do almost anything in that line; but that Miss Western could do all she could, and more too. The pungent odor of onions being too strong for Mr. Bobbles' delicate nostrils, he terminated the interview at this point, and proceeded toward Wabash avenue in consultation with the detective. On reaching that thoroughfare, they found that certain premonitory symptoms had alarmed the high-toned prophetesses, and that they had all drawn in their signs. Proceeding northward, therefore, the ambassadors came to the establishment of Madame La Cubis—Jones at No. 240, State street.

This being one of the better class of houses, the necessity was left of having some excuse for such conversations as should serve to find out whether the visitors came under the ordinance or not. One of the parties did make some few remarks to draw out the information. Which man did the talking remains a void in history, but the well-known levity of the detective, and the equally well-known reticence of Mr. Bobbles, will leave no doubt in the mind of the reader. On the point as to whether the lady was a fortuneteller, she delivered herself as follows: "Well, no! I am not a regular fortuneteller, although I do a great deal of that kind of business, and am very successful in it." After a few moments' conversation, the detective suggested the propriety of hastening, but the lady desired first to interview the spirits while holding the hand of Mr. Bobbles. The hand was clasped, and she gave a specimen of her skill by saying that Mr. B. had lived some time in Chicago, and was evidently connected with the paper. She then expressed her regret that she was not now in a position to do any good, but had been doing a great deal of business for nearly all the detective of the city, and the lowering of her plane to them, in order to put herself in communication with them," had disorganized her. At the peculiar affection on his profession, the detective first raised his eyes, then lowered them, then looked puzzled, then a very little angry, until Mr. Bobbles judged it prudent to go out. On reaching the sidewalk, the detective manifested a decided contempt for the statements just made, closing with, "But she called the turn on you, Bobbles." Mr. Bobbles agreed that the guess was a good one, and the investigators passed on down State and Quincy streets—which latter once contained several establishments—and made their way to Honore Block. Here in Room 28 they found Mrs. Jorgenson, who stated that she was not a regular fortuneteller, but that she often gave outlines of the future through the spirit. The interrogators noticed throughout the whole trip that not one of the "seers" would admit being a fortuneteller, though they almost unanimously avowed that they told fortunes. After the above definition of her business by Mrs. Jorgenson, the inquisitors asked her the sidewalk, and there they solemnly agreed that they had done enough for one day. Wherefore they separated and went to dinner.

The question naturally suggests itself, in connection with the fact that so many have lately abandoned the business, whether the man who went around and warned these people to take in their signs made much money by the operation? and, if so, how much? The secondary question would be, Who did the business? It could not have been a policeman, and the information could not have come from anyone else; and there is where the matter stands. Meanwhile it is certain that some one used the magicians to take in their signs; and, indeed, two of them mentioned that they did incidentally. Great credit is due Captain Hickey for this matter for his effort to rid the city of the unscrupulous tribe, and for his courage in taking a venerable instance of the law's order. If he shall succeed in this, the principal dealers in falsehood, he will find no difficulty in making the business a failure in Chicago, as it should be in every civilized city.

During the afternoon and evening the police were busy in pursuit of the new evil, and at a little hour had arrested the following: Madame Maynard, Doctor Mathews, Mrs. T. J. Lewis, Lu Western, Madame La Cubis, Mrs. Jorgenson, Anna C. Je and Angie Baker. This is a good send-off in the work of reform; and, if this, or a portion of them, are convicted under the statute at their appearance this morning, it will be the beginning of the end of this form of swindle.

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Let us then be up and doing,  
With a heart for any fate."

The following we clipped from the same paper, Sunday morning—the day following the trial:

THE POLICE COURTS.

The clairvoyants and their kindred were brought before the Armory Court on yesterday and disposed of in order, or, rather, in a lump. The testimony against the ten persons charged was that mentioned in the *Tribune* of yesterday, viz.: That they had signs out as fortunetellers, prophets, seers, clairvoyants, or something of the sort, and that they admitted, in nearly every case, that they told fortunes for money, when that consideration could be obtained. A cloud of skeptics and a very few reputable lawyers were present, and their line of argument was, that whatever or whenever any man or woman professed to reveal the future by means of future signs with the spirits, that person should be protected by the law which guaranteed freedom of religion. This was the course of defense adopted by nearly all the prisoners, who, almost without exception, claimed to be seers, or gifted persons. After a very tedious trial, which lasted for nearly five hours, Mr. Clyde, assistant in the City Law Department, summed up the case for the prosecution in a few well-chosen and pertinent words, which were in grateful contrast to the mass of gibberish offered by the defense. He cited the definition of the lexico-graphers and jurists, and claimed that displayed signs and the admission of the parties themselves were proof enough to convict under the ordinance. "Judge," Summerfield summed up the evidence by saying that there certainly was a class of impostors who preyed on the poorer classes by pretending to sell them the future. He disclaimed the intention of interfering with the rights of Spiritualists, and concluded by stating that the admission of the commission of a certain offense, even when this open admission was supplemented by the display of signs advertising the offense, was not sufficient proof to cause a fine to be imposed. On this ground he discharged Maynard, Mathews, J. Lewis, Jorgenson, Lewis, C. Je, Baker, and La Cubis; but fined Cecilia Hebbel, who pleaded guilty, and Lu Western, who did not, \$10 each. These fines were afterward suspended, however, so that in effect nothing was gained in the interests of decency and order by Captain Hickey's praiseworthy attempt to enforce the statute and ordinances. It is hoped that the matter will not stop here, but that some other means will be found to reach this noxious and disgusting swindle.

When it is considered that these self-appointed conservators of the religious rights of the people would rid the world of all supposed heretics, it is remarkable that Chicago is filled with liars, among the chief of whom can be classed, writers for daily papers, thieves, murderers, gamblers—not only with cards, but grain and sticks—vagabonds, confidence men, licensed men, lewd women, drunkards, etc. Be it also remembered that thousands of drinking saloons are open on Sundays, as well as night and day the year round, and although in open violation of law, civil and religious, they are, by these same men, winked at, and are allowed to continue their nefarious traffic, pouring out a stream of deadly poison, not only six days in the week, but upon "God's holy Sabbath day," unmolested! Yes, more; they speak of Fortune-Telling as if it were a crime. Then, if it be a crime, why so severe on one class? Are not ministers, priests, lawyers, doctors, all "Fortune-Tellers"?

What have they to bear, who feel that truth, love and justice are engraven not only upon their banners, but upon their hearts, and who, moreover, feel that out of the depths of our inner selves, comes the well-known recognition of spirit guidance and protection of the martyred heroes who have gone on before.

Mediums, Spiritualists, stand firm. *Truth, Love, Justice*, are mighty, and will prevail. All hail, the glorious advent of Modern Spiritualism! Spirits of the departed dead, inspire, protect your media! Spiritualists to the rescue!

The *Chicago Tribune* will learn that the rights of Spiritualists are no less sacred before the law than the rights of other religious orders. Too much credit cannot be given to the learned counsel—Milton T. Peters, who stands in his profession no second to any lawyer in the city of Chicago. Mr. Peters is a Spiritualist, and took a live interest in this matter.

Yours for truth and liberty,

DUMONT C. DAKE, M. D.

Lyman C. Howe's Reply to Father Hecker.

It will be remembered that in number 21 of the present volume, *Frontier Department*, we published a full abstract of Father Hecker's lecture upon "Spiritualism." He, a few days since, delivered the same lecture in this city to a full house, for the benefit of the Catholic Library Association.

Bro. Lyman C. Howe, a trance medium, replied to the above named Catholic priest, on Tuesday evening, Feb. 23d, carefully analyzing every position, and refuting by a high-toned argument, everything that was said by the Rev. gentleman against Modern Spiritualism.

Bro. Howe, or rather the intelligent power that controlled him, in a masterly, dignified manner, followed the line of discussion of Father Hecker, crediting him with the truths he uttered, and answering to a full demonstration, both by modern facts, scriptural authority, and the gentleman's own concessions, in regard to the truth of spirit communion, to the entire satisfaction of every candid listener.

He announced by way of prelude, that whatever he said, would depend on the inspiration of the moment. He then said that, in reviewing the words of another, he would endeavor to be just, to be governed by no prejudices or mental bias. The discourse under review was given as against the theory of Modern Spiritualism; yet it admitted the phenomena, and that they must depend upon supermundane influences. No development of science was ample enough to explain the manifestations known as Modern Spiritualism. Father Hecker had acknowledged the facts, and said they were attributable to spiritual causes, and only explained by spiritual resources, yet he declared that they were entirely unreliable, contradictory, and devoid of mental authority and influence. The fundamental idea of Protestantism was in harmony with Modern Spiritualism. The individual right of private judgment—the sovereignty of the mind—was one of the primitive doctrines of Modern Spiritualism. This the angels of the nineteenth century had taught and demanded that mankind follow.

Father Hecker had referred to the Fox girls, and said that they were pure and respectable before they became known as the "Rochester Rappers." He thanked him for the compliment, as it had been reported widely that they were prostitutes. The speaker denied this report. He did not claim that they were immaculate for they were but human. Admitting that they were prostitutes, does it follow that Spiritualism had made them wicked? If so, the same reasoning could be applied to the church; for many priests and ministers, after years of service, had fallen from grace. Father Hecker had quoted T. L. Harris as an authority that mediumship was demoralizing in its influence and destructive of vitality. T. L. Harris was an extremist, and therefore his opinions were not trustworthy. Mediums did not instantly transmute the whole being, annihilate all moral weaknesses, and overcome all physical infirmities, yet the perpetual tendency was to elevate and quicken the moral feelings, to stimulate the spiritual instincts. If four-fifths of Spiritualism was dross, and one-fifth was gold, the proportion as it had been reported widely that they were prostitutes. The speaker denied this report. He did not claim that they were immaculate for they were but human. Admitting that they were prostitutes, does it follow that Spiritualism had made them wicked? If so, the same reasoning could be applied to the church; for many priests and ministers, after years of service, had fallen from grace. Father Hecker had quoted T. L. Harris as an authority that mediumship was demoralizing in its influence and destructive of vitality. T. L. Harris was an extremist, and therefore his opinions were not trustworthy. Mediums did not instantly transmute the whole being, annihilate all moral weaknesses, and overcome all physical infirmities, yet the perpetual tendency was to elevate and quicken the moral feelings, to stimulate the spiritual instincts. If four-fifths of Spiritualism was dross, and one-fifth was gold, the proportion as it had been reported widely that they were prostitutes. The speaker denied this report. He did not claim that they were immaculate for they were but human. Admitting that they were prostitutes, does it follow that Spiritualism had made them wicked? If so, the same reasoning could be applied to the church; for many priests and ministers, after years of service, had fallen from grace.

Spiritualists, we should protect, guard, love, and support all true mediums, so far as we possibly can; for it has been through this instrumentality that the chambers of the soul have been illuminated by the great light shed down upon us from angel lands, dispelling the clouds and storms, by these "gladsome companions, breaking into our souls the heroism of the skier." Let us then be up and doing, with a heart for any fate."

"A day, an hour, of virtuous liberty is worth a whole eternity of bondage." Then again, this unlawful, debased, and unholy open violation of the sacred rights and privileges of peaceful and harmless citizens is unbecoming this enlightened age. Any casual, disinterested reader can plainly see the chagrin manifested by these would-be leaders of public sentiment, these caterers to a morbid prejudice, when they fall in their base designs; and not content with bringing discredit, shame, and vexation upon those who never harmed them or the public, they reluctantly admit their ignominious failure by saying: "So that, in effect, nothing was gained in the interests of decency and order by Captain Hickey's praiseworthy attempt to enforce the statutes and ordinances." Spiritualists mark the following: "It is hoped that the matter will not stop here, but that some other means will be found to reach this noxious and disgusting swindle."

When it is considered that these self-appointed conservators of the religious rights of the people would rid the world of all supposed heretics, it is remarkable that Chicago is filled with liars, among the chief of whom can be classed, writers for daily papers, thieves, murderers, gamblers—not only with cards, but grain and sticks—vagabonds, confidence men, licensed men, lewd women, drunkards, etc. Be it also remembered that thousands of drinking saloons are open on Sundays, as well as night and day the year round, and although in open violation of law, civil and religious, they are, by these same men, winked at, and are allowed to continue their nefarious traffic, pouring out a stream of deadly poison, not only six days in the week, but upon "God's holy Sabbath day," unmolested! Yes, more; they speak of Fortune-Telling as if it were a crime. Then, if it be a crime, why so severe on one class? Are not ministers, priests, lawyers, doctors, all "Fortune-Tellers"?

What have they to bear, who feel that truth, love and justice are engraven not only upon their banners, but upon their hearts, and who, moreover, feel that out of the depths of our inner selves, comes the well-known recognition of spirit guidance and protection of the martyred heroes who have gone on before.

We have had to depend upon the very meager and prejudiced reporters of the city papers for the substance of the report of Bro. Howe's reply.

We regret very much that we did not employ a reporter, to give it series, and should have done so had we not expected that the committee

having this matter in charge, would do it. We regret that so full and perfect a refutation of the arguments of so distinguished a man as the Rev. Father Hecker, against Spiritualism, should be lost, and, more especially, inasmuch as the entire press of Chicago, most unjustly and wrongfully, perverted the truth through their columns, to the prejudice of Spiritualism.

There is this consolation, however, the truth of spirit communion was fully admitted,—aye, more, the Rev. Father boldly stated that it lies at the basis of all phases of religions, and without it no authority could be found upon which to base them.

Mr. Hecker said he had always been reluctant to treat this subject before a public audience, although he had given much attention and thought to it, but he had at length consented to make it the text of a brief discussion. He should consider, first, whether we, who are in the present stage of existence, can hold communication with the spirits of those who have passed away from earth; and, second, what is the nature of that communication.

In regard to the first point, the testimony of all history is in its favor; and he held it to be a singular thing that an intelligent Christian community, a community believing in the Bible and its teachings, should be startled by the announcement. The Bible is full of this history. The angel came to Mary, and told her she was to be the mother of the Savior of the world. If this statement is a fable, then is Christianity itself destroyed. Therefore, there could be no doubt of this communion with the inhabitants of the other world. Every one who accepts the Apostle's creed, "I believe in the communion of saints,"—accepts the truth of the proposition that there is a communication with the saints in heaven. All Catholics believe in this communication, and the history of the Catholic Church for nineteen centuries has been fraught with evidences of its truth. The invocation of the saints, the presence of the guardian saints, whose influence shields us from harm, and the festivals of the church, in honor of the holy departed, are a part of the Catholic religion.

Hence, to those who believe in the Catholic faith, Spiritualism brings nothing new.

The very heathen religions rested on the same idea as the foundation of their belief. We are told by the authorities that the demons appeared to the Pagans, and they worshipped them in place of the true God.

The speaker then proceeded to read extracts from the writings of eminent scholars of the past, to show that not a few of the most intelligent men that have lived, have given in their adhesion to this truth.

The speaker cited from Dr. Channing, and other eminent leaders of the Protestant beliefs, to show that they confessed to the truth of the mystic influence, by which "the living and the dead make one communion."

He cited from many Protestant authorities to show that while they repudiated this doctrine as superstition, yet it was asserted in their religious books. The speaker, when a child, used to recite a prayer every night, which commences, "Now I lay me down to sleep," but which he had been taught to recite in this way:

"Four corners to my bed;

Four angels at my head;

Matthew, Mark, Luke, John,

Bless the bed which I lay on."

which contained the very essence of this belief, and which was to be found in one verse of a hymn which is sung in the Protestant churches, and which, while in a church one day, he had found in one of their hymn-books. The hymn begins:

"Thus far the Lord hath led me on,"

and the verse referred to, reads thus:

"I lay me down to sleep,

Peace is the pillow of my head,

While well-apply'd angels keep

Their watchful stations round my bed."

The Socialists and scientific investigators deny this doctrine on a common ground. They deny everything which they cannot inspect with an agent. They must know it to be a mathematical certainty, as sure as three and three make six, or they disbelieve it. If this sort of test is to be the criterion, then everything that we hold to be true and beautiful must disappear.

In opposing the idea of a communion with the inhabitants of the other world, these men would undermine all religion and all morality, and reduce us all to the level of the animal. In their eagerness to destroy Spiritualism they would annihilate the Christian religion.

The speaker here referred, as an illustration of the socialistic style of argument, the story of the man and his pet bear, who were basking in the sun, but every moment the man was awakened by a fly alighting on his nose. He would brush the fly away, and then fall asleep, and the bear observe his difficulty, in order that his master might enjoy his humor, watching his opportunity, and when the fly again alighted, gave it such a whack that the man fell prostrate and dead. Thus the whack those men would give Spiritualism, prostrates all that is noble in our nature.

The speaker then went on to argue that the Protestant's aversion for Modern Spiritualism is nothing less than avenge on their neglect of Catholic truth.

The final summing up of Father Hecker was in substance, that the holy Catholic Church was the only proper custodian of spirit communion. It is, in *infinito*, was competent to, "try the spirits," and determine what should be listened to as truth, and to *excuse* the lying, wicked spirits, who were so likely to deceive the common people. That they held the Virgin Mary—the holy Mother of God—and the pure and godly saints to special to, in this spirit communion, on whom the church could rely, and, through the priesthood, could command the same to the common people.

We admire the boldness of this Catholic defender of his faith. He, with a clear, discerning eye, sees that spirit communion is a foregone conclusion in the minds of all thinking people. That the denial of the dogmas of the church by spirits who communicate, can only be me

by a flat discreditation, that they are liars in the service of his Satanic Master, and that the only spirits that can be relied on are the Virgin Mary and the *calendared* saints; and, that there may be no mistake made, by admitting pretenders, who may claim to have their names registred as saints, none but the priesthood shall receive such communications!

Well, this is in keeping with pure Judaism. How do our Protestant friends like to see themselves in the mirror of Rev. L. T. Hecker, Superior of the Paulist Fathers? They will unite to oppose all truth, but are ever belligerents in the details of *falsities*.

We say, God-speed them in their efforts to break down spirit communion!

As we said to the Rev. Father, when he called upon us at our reception-room, every effort of ours to break down Modern Spiritualism serves a good purpose for the promulgation of its truths. It makes good men and women think; thought elicits truth. Spirit communion is a truth which only needs to be known to be appreciated.

### The Old School Devotees.—The Quacks of Michigan

Have succeeded in getting their bill through the Senate in Michigan, by a vote of eighteen to ten,—simply from the supineness of the people. They are beginning to wake up now, and if they are vigilant in sending forward the remonstrances which we recently published in the JOURNAL, the bill will be defeated in the House.

Wake up, liberal men and women in Michigan, and send forward your remonstrances to the members of the House without delay. Your sacred rights are at stake. Be vigilant in exercising your sacred rights of remonstrance.

The following is an extract from the Michigan *Legislative Journal*, sent here by F. R. Read, Esq., from Lansing:

Senate Bill No. 55, entitled "A Bill to protect the people of the State of Michigan from empiricism and imposition in the practice of medicine and surgery," was read a third time and passed, a majority of all the Senators elect voting therefor, by yeas and nays, as follows:

YEAS.—Mr. Bell, Beale, Cawley, Emerson, G. W. Mann, Moffit, Pruzman, Putnam, Randall, Rutherford, Sheely, Stockbridge, Stoqua, Wheeler, White, Wilcox, Wood, 18.

NAYS.—Moore, Barber, Bennett, Cravath, Dexter, Hannah, Hathaway, Jenks, Neasmith, Price, Waterbury, 10.

Pending the announcement of the vote, Mr. Randall moved that Mr. Cravath be excused from voting; which motion did not prevail. Mr. Cravath then voted as recorded. Mr. Cravath moved to amend the title so as to read as follows:

"A bill to protect empiricism and imposition in the practice of medicine and surgery, in the State of Michigan."

Mr. Waterbury called for the yeas and nays. The motion did not prevail, the following being the vote thereon: Yeas, 7. Nays, 19.

Pending the announcement of the vote, Mr. M. M. Read moved that Mr. Barber be excused from voting; which motion did not prevail. Mr. Barber then voted as recorded. Title agreed to.

THE VERY LATEST.—After the foregoing extract from the daily proceedings of the Michigan Legislature was in type, we received by the courtesy of a member, yesterday's proceedings, in which we find under the head:

### MOTIONS AND RESOLUTIONS.

Mr. Moffit moved to reconsider the vote by which the Senate passed House Bill No. 52, entitled "A Bill to protect the people of the State of Michigan from empiricism and imposition in the practice of medicine and surgery," which motion prevailed, by yeas and nays, as follows:

YEAS.—Moore, Barber, Bogole, Bennett, Cawley, D. L. Jenks, Price, Pruzman, Randall, Briggs, Cawley, Dexter, Emerson, Mann, M. M. Read, M. R. Neasmith, Stockbridge, Watbury, 20.

NAYS.—Mr. Cravath, 1.

On motion of Mr. Emerson, the bill was laid on the table.

### Another Success.

There was a meeting of the "Chicago Lyceum and Debating Club," in Lower Farwell Hall, Chicago, last Wednesday evening, to debate the question, "Resolved, That Modern Spiritualism is trickery, delusion and delusion." The affirmative was taken by H. L. Slayton, while the Spiritualists were represented by J. Fred Alls, who was followed by some half dozen speakers on each side, among whom was Dr. Samuel Underhill. The facts in favor of Spiritualism, were so ably and pointedly set forth, that the President, who is an ardent church member, was compelled to decide in favor of Spiritualism; and this decision was fully sustained by the members of the Lyceum. What is Farwell Hall coming to? Let Father Hecker make another visit to Chicago by all means.

### Spirit Pictures.

We are in receipt of several spirit photographs, kindly donated to us by Mr. Mumler, the spirit artist, which will remain on exhibition in our reception room, to be seen by all who find it agreeable to call.

Spirit photography is being rapidly developed in various parts of the country; and while all of that class of work is as yet shadowy and indistinct, we have every reason to believe that, in a few years, at most, will elapse before all will be able to get perfect likenesses of friends in spirit-life as readily as they do those in earth-life.

For particulars, address W. H. Mumler, 170 West Springfield St., Boston, Mass.

### Frank Thayer's Seances.

Frank Thayer, the musical medium, accompanied by Mr. Précétte, his agent, will hold seances at Crown Point, Ind., Wednesday evening, March 1st, and perhaps longer. From there they go to Lowell, where they will hold one or more seances.

They will receive invitations to go to such places as friends may desire. Address, Frank Thayer, 334 Ohio street, Chicago.

### Personal and Local.

—Joseph Baker reports the following donations, in addition to those already published: "Robert B. Wilson, Boise City, Idaho Territory, \$5. From Oakdale, Wisconsin, a barrel of flour, donated by Mrs. Putnam, O. Bryan, W. Worthing, J. Orville, W. Wheeler. My health remains about the same, though my mind is clear, but I am very weak."

—That indefatigable worker, Mrs. Wilexson, is in the field again. Her health is improving rapidly. She lectured in Paris, Ill., last week, giving good satisfaction. She is now on her way to Louisville, Ky.

—Mrs. S. A. Rogers is itinerating in Maine, lecturing, healing the sick, giving tests, psychometric delineations, etc. She is an able and efficient worker for the cause, and should be kept employed. Address her at Kendall's Mills, Me.

—W. E. Campbell, writing from Wichita, Kansas, says: "If any lecturers should come this way, they will be welcomed by many believers and thinkers."

—The "Fountain" still continues to have a large sale, thanks to the great amount of notice that has been taken of it by the secular press of the country.

—Over one hundred thousand volumes of Spiritualistic literature are annually sold in the United States.

—A. J. Davis' works enjoy a yearly sale of about 20,000 volumes.

—Professor Wm. Denton, the popular author and writer, is lecturing in New York City with great success.

—Our worthy correspondent, Daniel W. Hall, is entertaining the good people of Providence, R. I., with a course of lectures.

—The workmen of Massachusetts have got one hundred and forty million dollars in the Savings banks.

—Lyman C. Howe, the eloquent and talented lecturer, has closed a successful engagement in this city, and returns East this week.

—We now have on hand a supply of "The Voice of Prayer," by Barlow. It is a perfect little gem. Those who have read Barlow's "Voice," will know what to expect in this.

—Dr. Underhill is lecturing on temperance in this city. He is pale and heavy as ever, and calls him self quite young yet, although he numbers more years than three score and ten.

—*The Shaker* is the title of a neat little monthly, issued by the Shakers at Albany, N. Y. J. Lomas, editor.

—Rebecca; or, a Woman's Secret, in its delineations of woman's natural characteristics, her true position in the family and society, the duties she owes to her husband, and when and whether guards were necessary, the woman's affairs; in its delicate but faithful dealing with the great social evils which have been the bane of every age and community, is what "Uncle Tom's Cabin" was to the subject of human slavery.—*Mother's Journal*, Chicago.

—"Kiddie's Secrets of Bee Keeping" contains more practical knowledge on general bee management than any other book of its class yet published. The author has spared no pains in getting up this work, to have it meet the demands of all classes of bee-keepers in all parts of the country, and for a very trifling expense, considering the large amount of matter it contains.

—Dr. Andrew Stone, of the Troy, New York, Lung and Hygiene Institute, and a prominent believer in and powerful advocate of the truths of Spiritualism, publishes a pamphlet, showing what wonderful cures are effected by the newly-discovered system of electro vital remedies and treatment, of which he is the acknowledged master. He furnishes an outline of the disease, and a detailed description of the new and progressive philosophy, of the curability of consumption, catarrh, bronchitis and asthma, by the inhalation of cool medicated vapors. Dr. Stone has achieved a wide success and great celebrity, and all the eminent people will be glad to be assured of once having. His present pamphlet is really a handbook on the best modes of treating the disease described, at home, and an exposition of his system at the institute. It is illustrated, and will be read with satisfaction and profit. We have long desired to have Dr. Stone as one of the divinities of this advanced age, and in the specialty of medicine, or rather the curative specialty, to which he has for so many years devoted himself, he is surpassed by no man in the land. The dedication of his work to the memory of his "departed wife," is worthy of his heart. See advertisement in another column.—BANNER OF LIGHT.

—"Jesus of Nazareth," by Alexander Smyth, is selling more rapidly than ever before.

—Anna Dickinson's lecture on Joan of Arc has stimulated the sale of all histories and biographies of that celebrated personage.

—Hulson Tuttle's works are constantly growing in popular favor, and the sales will soon rival those of A. J. Davis.

—A. D. Will, the spirit artist, writes: "Those who live at a distance from my rooms, and wishing to obtain spirit pictures, can receive the same result as if they were here, by inclosing three dollars, with a picture or a lock of hair, and naming the day and hour they wish a trial to be made. Address me, box 840, Crawfordsville, Ind."

—The Detroit Tribune says: "The entertainment last evening by Mr. Charles Read, was in every respect a most remarkable entertainment ever witnessed in this city. It is in a few of its features something like the Davenport seances, but Mr. Read uses a cabinet, and a screen, but moreover, that he always been preferable by any other person. His manifestations are not brought about, as some claim, by super human agency, are certainly mysterious enough to baffle the most thorough investigations. Viewed from the audience's stand-point, they are simply miraculous, and an evening spent with Mr. Read is a pleasure, and an evening spent with Mr. Tuttle is a unanimous expression of the audience last evening, he will give one more entertainment at the same place this evening."

—Annie C. Torrey is going to Galveston, Tex. She will hold seances there, and give tests.

—Bell A. Chamberlain is lecturing successfully in Iowa. Heret's are generally recognized. She is doing a good work.

—R. J. Tressell, of Carlyle, Ill., is putting up a fine business house, the third story of which is to be a hall, and free to Spiritualists.

—Read the card of J. O. Barrett. He has an important work on hand, and one well worthy the attention of Spiritualists.

—Read the advertisement of Brother Hudson Tate's new work, "Arcana of Spiritualism."

—Sister A. H. Colby is lecturing to large and appreciative audiences, at Newburgh, Ohio.

—We can furnish beautiful mounted microscopic objects at \$1.75 per dozen; postage free. Address, A. G. Davis.

—Mrs. M. L. Sherman, the psychometrist, is giving fine satisfaction to all who test her powers

### Philadelphia Department.

—HENRY T. CHILD, M. D.

Subscription will be received, and papers may be obtain at wholesale or retail, at 654 Race street, Philadelphia.

FROM A SPIRIT.

H. C. Golden, Medium.

I see a very old man coming towards us. He looks feeble, but is only manifesting the form that he had when in the body. His looks are gray as though he had seen the trial of many a day, and his wasted form looks as if it were sinking under the hand of time; but he shows me this is not so. He tries to speak to me and his countenance begins to change, the wrinkles in his face are fast passing away. Now they have all disappeared, and he is youthful again. He says Thubar is my name. I am thy grand-father. I will remember thee as a little playful boy upon my knee. Oh may thy life always be

ever on, and when on earth thy work is done in heaven, then will meet with me.

Thou wilt have trials and tribulation, but a private who has seen much of the joy of earth and thou has tasted of its sorrows, too. Peace and comfort will always flow into the spirit of the world.

—The workmen of Massachusetts have got one hundred and forty million dollars in the Savings banks.

—Over one hundred thousand volumes of Spiritualistic literature are annually sold in the United States.

—A. J. Davis' works enjoy a yearly sale of about 20,000 volumes.

—Professor Wm. Denton, the popular author and writer, is lecturing in New York City with great success.

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MRS. A. H. ROBINSON.

Healing, Psychometric and Business Medium.

148 Fourth Avenue, Chicago.

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the nature of the disease most perfectly, and prescribe the proper remedy.

Yet, as the most speedy cure is the essential object in view, rather than the diagnosis of the disease, she will send along with a lock of hair, a brief statement of the disease and duration of the disease of the sick person, which will without delay return a most potent prescription and remedy for eradicating the disease and permanently curing the patient in all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought "en rapport" with a sick person through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the *psychic* force latent in the system and in nature. This prescription is sent in mail, and be it an internal remedy, or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that produces, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may appear in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnosis and cures diseases, and cures them in a remarkable manner.

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—Mrs. Robinson also, through her mediumship, diagnosis

## WILL OF ROBERT BARNES.

## The Most Important Document of the Age.

I, Robert Barnes, of the city of Evansville, in the Commonwealth of Indiana, merchant, being of sound mind, memory and understanding, do make and publish this, my last Will and Testament, in manner following, that is to say:

1st. So much of my estate as may be required for my funeral expenses I desire shall be appropriated thereto.

2d. There shall be no unnecessary ceremonies in any way connected with my funeral.

3d. And, whereas, I have, for a long time, been impressed with the importance of educating a certain portion of the poor, for which, in my judgment, there is but little provision made either by Church or State, viz: the poor children of parents who are destitute of means, who have no connection with church or sect of any denomination, who style themselves Christians, or any secret society or fraternity; and of placing them by the early cultivation of their minds and the early development of their moral principles above the many temptations to which, through poverty and ignorance, they are exposed.

4th. And, notwithstanding I have the welfare of the whole human family at heart, yet I more especially sympathize with the oppressed and destitute to whom I have rendered, and especially for whom I make the following bequest:

5th. I bequeath all that tract of land situated in section sixteen (16) Knight Township, Vanderburgh County, State of Indiana, (for the purpose hereinafter stated and for no other), forever, unto the Board of Trustees of the Indiana State Association of Spiritualists and their successors in trust forever; to and for the several uses, intents and purposes (hereinafter mentioned), and declared of the Legislature (as hereinbefore mentioned), that my intentions had been fully complied with.

6th. —That the said Board render a detailed account annually in duplicate to the Legislature of the Commonwealth of Indiana, at the commencement of the session, one copy for the Senate, and the other for the House of Representatives, concerning the said devised and bequested estate, and the investment and application of the same. And also a report in like manner of the state of said College, and shall submit all their books, papers and accounts touching the same, to a committee or committee of the Legislature for examination when the same shall be required.

7th. —The said Board shall also cause to be published in the month of January, annually in two or more papers printed in the city of Evansville, a concise, but plain account of the trust, devices, and bequests herein declared, and made comprehending the condition of the said College, the number of scholars, and all other particulars needful to be publicly known for the year next preceding the said month of January, annually.

8th. —I hereby nominate and appoint David Mackey and Samuel Orr, Executors of this my last will and testament. I recommend them to close the concerns of my estate as expeditiously as possible, and to see that my intentions are strictly carried out, and compiled with, and I do hereby revoke all other wills by me hitherto made.

## A KANSAS MAGISTRATE.

## "Justice to Whom Justice is Due."

In our little town of Paola, Kansas, a case was tried the other day before one bearing the prefix or title of Judge, Joshua C. Clayton, now presiding as a Justice of the Peace. The case was in this way:

Mr. John Downing, one of our most prominent citizens, bought some stock. Messrs. McAfee & Riley attached the same. Mr. Downing had them repossessed, and the suit was brought before Clayton. The opposite attorney said that Mr. Downing's evidence could not be taken, for he was a Spiritualist. Then the case was submitted to the Court. The Court (Clayton) decided in the forenoon, that Mr. Downing, not believing in a Personal God, according to King James' version of the Bible, was not admitted to law, and that it was necessary for him to believe that God would, in the future, punish fair swindlers. In the afternoon, he finally reversed his decision, on the ground that Mr. Downing was a candid and upright man, and would allow his evidence.

Mr. Editor, what I want to say is this: Mr. Downing is a worker and an honor to the Spiritual Church, and no man in Miami County, that is acquainted with him, could for a moment doubt his word for honesty and fair-dealing with his fellow man. He being a believer in the Spiritual faith is going to debar from testifying in a Court of Justice, what safety have we for our liver property?

Hoping you will give your opinion on the above through your valuable paper, at your earliest convenience,

I am yours truly,

W.

REMARKS.—All we have to say in reply is that the ignorance of such a Magistrate speaks badly for the people who have elected him Justice of the Peace. His ignorance does not change the law. No court, not even the most benevolent magistrate of a backwoods town, would make such a decision, unless he was corrupted by religious intolerance. Poor simpleton, he has stained his reputation for life. We pity him! The mark of reproach will stick to him Cain-like through life.

## LETTER FROM AN INVESTIGATOR.

## Convicting Phenomena

DEAR JOURNAL.—I say "Dear JOURNAL," because I think it is one of my best friends. It brings joy to my spirit, and, in fact, to my whole family.

A little over year ago, I was one of the most bitter opponents of ancient and modern Spiritualism anywhere to be found.

I was wise in my own conceit; I did not ridicule Spiritualism in the face of Spiritualists, but reasoned with some of them, and wondered that they could be made such tools by those claiming to do so and by the aid of spirits. I kept on good terms with them, however, thinking at some future time I might have a chance of sitting in a "circle," and I would detect some of those who are called "mediums," in their tricks.

I thought I was sharp in detecting jugglers, as I have made fixtures for them. Finally, there came a glorious chance for me. Dr. Slade was announced to give a seance, to which I was invited. I attended it, determined to expose the many tricks of Spiritualists, and to do so, I examined Dr. Slade's legs, his body, and the table, but could find nothing.

I took an accordian with me, lest he should have one already prepared. The seance was held, and many things were done which I could not account for that night. I came to the conclusion that he was a good juggler, and I told him so.

He asked us in a very cool and cardid manner if we were satisfied, remarking, "If you are, you can be my friend." I replied,

"I do not want it. I desire you to come to my house, and hold a seance, when you will not have a chance of preparing tables, accordions, etc."

But he only smiled and said, "No, sir."

So I left, a little disappointed, that I had not found him to be a juggler.

I would be glad to meet Dr. Slade now, and tell him what happened last evening, and I think I can talk better than I can write. Some time after he was here, my daughters had produced a little board with two wheels and a pen, call'd a Planchette. They did not let me know they had it, nor did they wish me to see them operate with it. By chance, however, I came into the room where they were. It was writing for them, and I wondered very much to see it move under their hands, for they would not deceive me.

Presently it wrote the name of an old friend of mine who had been in the spirit world eleven years; and a great many other tests were written, to convince me that it was really him.

Since that time, if a sheet was as large as your JOURNAL, it could not contain all the communications it has given.

I desire to tell you about a seance we held last evening, at one of our neighbors.

Fourteen days previous, they told us that we should not sit in a circle for fourteen days. Last evening my wife and family went to Dr. Farwell's house.

My eldest daughter is seventeen years of age, the next twelve, and our boy five years. We got there a little after seven o'clock. Dr. Farwell's son was going to a temperance lecture.

The Doctor was not yet home from his office, but we sat down to a small black-walnut stand, to have our seance; but it did not move for about an hour. After awhile it began to move.

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## Price-List of Books.

## LIST OF BOOKS FOR SALE AT THIS OFFICE.

All orders by mail, with the price of books and postage, and the amount mentioned in the following list of prices for postage, will meet with prompt attention.

Age of Reason and Examination of the Prophets.

Artificial Somnambulism. By Dr. Fahnestock. 15

A Revelation of Departed Spirits among the Shakers. 15

A Life of Jesus. 15

A Life of Jesus, a Story for the Times, by Lois Wal-

brooker. 15

American Crisis, by Warren Clark. 15

Ancient Quakerism. 15

Apocryphal New Testament. 15

Appleton's Sacred Tradition. By Rev. Orrin Abbot. 15

Appleton's Sacred Tradition. By Rev. Orrin Abbot. 15

Age of Reason, by Thomas Paine. Cloth. 15

A Woman's Secret, by Mrs. C. Corbin. 15

A Lecture on The Past, Present and Future. 15

by Prof. J. A. Logan. 15

Arcana of Nature, or History and Laws of Creation. 15

Vol. I, by Hudson Tuttie. 15

Archæology of the Bible. By Prof. Robert Taylor. 15

Astronomical Lectures by Rev. Robert Taylor. 15

A Kiss for a Blow, a Book for children by H. O. Wright, small 12mo. 15

Antiquity and Duration of the World by G. H. Tuttie. 15

A Book Lawyer in Jerusalem in the first century by W. W. Story. 15

Address on Epithetism, by T. G. Forster. 15

A Life of Jesus, a Story for the Times, and the

Facts of Extra Spiritualism, by T. G. Forster. 15

Arcana of Spiritualism, by H. Tuttie. 20

Biography of Satan, by K. Gruber. Price 25 cents

Better Views of Living, by A. B. Child. 15

Bible of the Living, by Prof. J. A. Logan. 15

Book of Life, by William and Elizabeth Denon. 15

Book of Miracles, by Thomas Richmond. 15

Book of Miracles, by H. Tuttie. 15

Book of Miracles, by Mrs. J. Adams, a book for

every Spiritualist. 15

Book of Miracles, by Prof. W. Denon. 15

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Book of Miracles, by Prof. W. Denon. 15

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## Frontier Department.

BY E. V. WILSON

The Braden-Wilson Correspondence for the purpose of a Discussion on Spiritualism.

Concluded from last week.

E. V. Wilson—Dear Sir.—Your last letter has been received. I will very briefly settle the matter between us. I might as well do it for a single condition, as required has been met. The Association at Du Quoin has not selected you yet by vote; has not endorsed you yet, nor has any association or paper, or any body. No one except E. V. Wilson.

Again, sir, you have not yet dared to tell on the subject, or in any organ of your choice, the teachings of Spiritualism. You do not dare to do it in a fair, manly manner. You utterly refuse to have the issue arranged and limited as logical fairness demand. You seem to be utterly incapable of comprehending a fair logical arrangement, and as unwilling and incapable of a fair logical debate. You deserve to be to have a good and logical proposition, and then have a rambling, rambling, sprawling, but, sir, I will meet you on your own ground, and fight you with your own weapons.

You can select time, place, and make the other arrangements. I only want to know them definitely, two months before hand.

I shall have nothing to do with reporting on your debate or in any organ of your choice. You have, and can not be endorsed as a representative debater. Neither your education nor your standing as a debater, nor your profoundness in debate would make such an undertaking respectable or profitable. If you report and publish, I shall merely insist on the privilege of correcting your speech, and therefor, I will do it. At Du Quoin, Two weeks, I wanted the copy you sent me, to make the article complete, and went to Du Quoin to get, and then wrote to you. I have placed myself clearly before the people there.

I know that the monstrosity Spiritualism is well, that I know that it has more than the Profess. When an opportunity arises for a speech or an article about it, I am sure that that is that this is Spiritualism. I expect you to declare its doctrines and I will examine them. Now then, air, select time, place, number of days debate, and make arrangements to suit yourself, and I will meet you after eight weeks' notice. Your letters will find me at Du Quoin.

I am sir, yours,

CLARK BRADEN

Prairie City, Iowa, Nov. 11th, 1870.

Rev. Clark Braden—Dear Sir:—Your letter dated Prairie City, Iowa, Nov. 11th, 1870, reached me on the 27th ult. Contains noted. In answer I write, as your letter demands. First, you are angry and bitter, showing a good deal of spleen. This is very wrong for one who claims to be a friend and teacher, and ought to put on the Christian armor, that you may be protected against the enemies of your soul, for fear your "backers" back down, and leave you in the lurch.

Second.—How many times must I inform you, dear Brother Braden, that the contest between you and I, not the principles of the Church of Christ, but the teachings of the spirit of Spiritualism is at issue?—Do the Bible, King James' Version, sustain them? Who doves the bone on the Bible, you or I? Doctrinal points are but the thoughts of men—not of God. When we meet, you will find my position clearly defined.

Third.—I trust you feel better after throwing off from your mind the idea of a spirit being depicted in your brain by Christian teaching against Spiritualism. You must feel better, and I am so glad for your sake, and your wife's sake, as well as all connected with you, for you would be a very uncomfortable man to be with, so much bitterness and foul stuff in your soul, and when you get full again, brother, you will say, "It won't hurt me." It is not catching, but it is family.

Fourth.—You are to be very careful how you commit yourself. Your memory is very poor, although your education is very great! You say in your letter of Sept. 20th, 1870, in regard to the plainerly inspired Bible, "After debating as much as you have with Christian preachers, etc., and in your letter of Nov. 11th, 1870, you write, 'I have no more accusations or papers, or any body, no one but E. V. Wilson endorsed you.' And yet, Dr. Durham, as President of the Du Quoin Association of Spiritualists, and my committee-man, commits himself, his society, our cause, and myself to this discussion, by acting at the "middle" man between us.

Fifth.—Your charge, in the following words: "Your desire seems to be to have loose, indefinite propositions, and then make a rambling spring." Now, the reverse of this is true. Let me say, In the latter part of December, 1869, I left my tent, concise resolution in the hands of the Association of Spiritualists, at Du Quoin, Ill., containing seven points. In order to get rid of the most practical resolution, I have made some twenty propositions, all of the essential parts of which are contained in my resolution. You have wasted nearly a year of time in your vain effort to get rid of discussing your own authority, the Bible.

Sixth.—You are finally fully committed to a discussion. I quote only your words: "Now, then, let us begin our work, place, number of days' debate, and make arrangements to suit yourself, and I will meet you after eight weeks' notice. Your letter will reach me at Du Quoin."

Well, then the point Gilman, let me see. There are many Gilmans—which one did you mean? There is one in Kentucky, one in Michigan, one in Iowa, and one in Illinois. Who do you mean? I take it to be the name of the state, and prefer to let me say? Oh, no! of course not. You are a minister, endorsed by Christ's Church, of Carbondale, Perry County, Ill., the co-operative meeting, and Preacher's Institute, of Illinois. You are a Christian gentleman, a ripe scholar, having infinite knowledge of modern Spiritualism, and probably the most of the old. "On the Lord's day, July 17th, 1870, G. F. Stude, President," says so, on man's man's day. July 20th, 1870, "The Church of Christ, in Du Quoin, Illinois," says so, on "July 1st, 1870."

Well, Brother Braden, is in consideration of the great labor you have passed through I will meet you Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday evenings, March 6th, 7th, 8th, 9th, 10th and 11th, 1871, for the discussion of the first resolution, and the evenings of Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, March 13th, 14th, 15th, 16th, 17th and 18th, 1871, for the discussion of the second resolution. The place of discussion, Lyceum Hall, Cleveland, Ohio. Evening sessions, of two hours each, for the discussion of each resolution. You choose one committee man, and I will choose one. These two have to choose a third man, who shall act as umpire for each discussion. The umpire shall not be a spiritualist or member of any Christian Church. The "jury" (equally divided), for the discussion, will consist of the great original novelists, "The Century Player."

CROSBY'S OPERA HOUSE.

For six nights only, engagement of the great burlesque and operatic artiste, Miss Eva Weber, famed in Europe and America as the most brilliant actress living, together with her company of twenty-four artistes, comprising an array of talent unequalled in America. Monday evening, Feb. 13th, 1871, the grand and gorgeous operatic burlesque, "Ervana" with a cast unequalled in lyric and dramatic strength. Particulars in future announcements. Box office open for the sale of reserved seats on Saturday, March 4th, at nine o'clock, A. M.

M'VICKER'S THEATRE.

Last night: two of the renowned artistes, Chas. Fechner and Miss Carolina Leclercq. Friday, Shakespeare's masterpiece, "Hamlet." Mr. Chas. Fechner as Hamlet. Miss Leclercq as Ophelia. Saturday, "Ray Bias." Saturday Matinee, "Lady of Lyons." Next week the versatile comedienne, Lizzie Bazaar, in her play of "Orissa."

DEANSON'S THEATRE.

Manning's Minstrels. Seventh week, introducing for the first time, a new and beautiful Spanish scene, with new dances, jokes, songs, etc., of the great sensation, "Trip Around the World." The beautiful spectacular burlesque, "The Mermaid of the Lake." First week of the very laughable sketch, "Love in all Corners." In active preparation, the great original novelists, "The Century Player."

CROSBY'S OPERA HOUSE.

58 South Clark street. Last week of "Hanky Panky." A grand bill. A new romantic burlesque opera of Le Schauspiel-Or, the Maid, the Mill, the Milliner, the Miss, the Miser, the Mystery, and the Mine." Next week the same. The unparalleled success of "Hanky Panky" is now unequalled by its brilliancy. Abbott is a certain success.

FARLOW'S OPERA HOUSE.

General Kilpatrick, Monday evening, March 6th, "Sheridan's March to the Sea"; Tuesday evening, March 7th, "Battle Scenes of the War"; Wednesday, March 8th, "The Mikado"; 25 cents extra. General Kilpatrick is one of our most popular artistes. All the thrilling incidents of the war are presented with such life like truth, that one would almost think they were being re-enacted again.

FARWELL HALL.

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I am obliged to send this through Dr. Durban, as you did not name the state in which Gilman may be found.

Accept my distinguished consideration. Remember me to your backers, and the Carbonate Christians.

I am truly yours,

E. V. WILSON.

Cincinnati, Ohio, Dec. 5th, 1870.

Note.—R. member, the first resolution will be discussed on the evenings of March, 6th, 7th, 8th, 9th, 10th and 11th. The second on the evenings of March, 13th, 14th, 15th, 16th, 17th and 18th, 1871, in Lyceum Hall, Cleveland, Ohio, commencing at seven o'clock, and forty-five minutes each evening. Will you come to time? We shall see who is the responsible party.

My address is Lombard, Du Page County, Ill.

Address me through Dr. Durham, Du Quoin, Ill.

I refer to Dr. M. C. Parker, office, No. 14 Seneca street, Cleveland, Ohio; residence, 371 Woodland Avenue, as my committee-man.

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You can select time, place, and make the other arrangements. I only want to know them definitely, two months before hand.

I shall have nothing to do with reporting on your debate or in any organ of your choice.

You have, and can not be endorsed as a representative debater.

Neither your education nor your standing as a debater, nor your profoundness in debate would make such an undertaking respectable or profitable.

If you report and publish, I shall merely insist on the privilege of correcting your speech, and therefor,

I will do it. At Du Quoin, Two weeks, I wanted the copy you sent me, to make the article complete, and went to Du Quoin to get, and then wrote to you. I have placed myself clearly before the people there.

I know that the monstrosity Spiritualism is well, that I know that it has more than the Profess.

When an opportunity arises for a speech or an article about it, I am sure that that is that this is Spiritualism. I expect you to declare its doctrines and I will examine them. Now then, air, select time, place, number of days debate, and make arrangements to suit yourself, and I will meet you after eight weeks' notice. Your letters will find me at Du Quoin.

I am sir, yours,

CLARK BRADEN

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N. B.—This letter is dated Bushnell, Ill., Jan. 12th. Mailed, Mount Vernon, Ill., Jan. 19th, 1871.

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[SINGLE COPIES EIGHT CENTS.]

S. S. JONES, PUBLISHER AND PROPRIETOR.

**THERE IS NO DEATH.**

There is no death! The stars go down  
To rise upon some fairer shore,  
And bright in heaven's筛选ed crown  
They shine forever more.

There is no death! The dust we tread  
Shall change beneath the summer showers  
To golden grain, mellow fruit,  
Or rainbow-tinted flowers.

The granite rocks disgorge  
To feed the hungry moes they bear,  
The faintest leaves drink daily life  
From out the viewless air.

There is no death! The leaves may fall,  
The flowers may fade and pass away,  
They only wait through wintry hours  
The coming of the May.

There is no death! An angel form  
Walks o'er the earth with silent tread,  
He bears our loved things away,  
And then we call them death.

He leaves our hearts all desolate—  
He plucks our fairest, sweetest flowers:  
Transplanted into biles, they now  
Adorn immortal bowers.

The bird-like voice, whose joyous tones  
Made glad this scene of sin and strife,  
Sing now over the tree of life.

And where he sees a smile too bright,  
Or heart too pure for taste or vice,  
He bears it to that world of light  
To dwell in paradise.

Born into that underlying life,  
They leave us but to come again;  
With joy we welcome them the same,  
Except in sin and pain.

And ever now, though unseen,  
The dear, immortal spirits tread,  
For all the boundless universe  
Is life. There are no death!

From the N. Y. Times.

**A WOODEN LEGGED GHOST.**

**A "Real True Story."—Spirituality and its Agents.**

In my *Times* of this morning, in an editorial article, I was forcibly struck with this remark:

"Most people take a willing ear to every revelation of the marvelous. Superstition and credulity can scarcely be regarded as salient features of our nineteenth century civilization, and yet few of us would like to confess how, after all we have given our faith of the supernatural ghost stories, which have not lost their secret charm for the weak, as well as the simplest. Of course, in the light of science and of reason all these things are nonsense; but, after all, it is a nonsense for which we cannot help keeping a soft spot in our hearts."

I think it was Charles Lamb who reasoned that science had established the fact that the subject of ghosts was not a theory, or anything of that indefinite sort, and he "worked it out" this way:

"It is now admitted to be a scientific truth, that at the end of every seventh year of every man's life, or every woman's life, not a particle of physical humanity remains in their system which was in it seven years before."

Every seven years, therefore, a man or woman is "not that man" or woman, but another man or woman. Every seven years there has been peeled off from each a concentric ring, as from the concentric ring of an onion, a shadowy representative of the individual person, which is wandering in space, increasing by one at the end of every seven years. And this was Lamb's theory of ghosts. Every seven years a man's ghost left him, to appear afterward anywhere, and at any time, and "no questions asked," of a cold night, as in the poor buried King of Denmark's case. Now, reader, has not this thought, so forcibly expressed by Joanna Baile, somewhat entered your mind?

"Shall the departed gaze on the ages? Shall I glide past them in the centuries? And when I have numbered the hours 'ministrer' to me? 'Tis but the mournful breeze that passes by!"

Sitting beside a winter fire of an evening in a roundabout chair upon a solitary bar stool, in a corner where the unbroken sound of a footfall is to be heard only after the summons of a bell, have you not wondered at those "ministrer" to me? I think you have. I know I have.

The fact is, that there is not one family in ten but has its traditional ghost story, which, when narrated to the group that gathers round the winter fireside, excites, according to the age and character of the listeners, terror, sympathy, doubt, incredulity, and ridicule. Still the old story is kept alive, and cherished in after-life, for it pertains to that world of untried being, which approaches toward us with its slow and noiseless, but irresistible and overwhelming movement.

The incident narrated below, by an old friend and correspondent of mine, was told first to me at his own most hospitable hearth, and afterward, at my earnest request, reduced to writing, from which the present narrative is greatly reduced, yet contains in compact form, all that is necessary for the full understanding of the reader. The important point made by Lamb is to the "eccentric theory of escape from death" (the ring), every seven years, in a wooden bar, which does not expand, and bounces, and thuds, and vanishes, in shadow with the human system—"that is the question." The very remarkable incident took place in the Island of Mauritius, in relation to which there is at present some national agitation, which promises, to increase as time goes on.

During a period of considerable excitement, during a season of great mortality among the inhabitants of the island, in the year —, a veteran mounted regiment was stationed upon the high bluff of land which forms one point of

CHICAGO, MARCH 18, 1871.

VOL. IX.—NO. 26.

upon the field itself. Why should I have dreaded to meet him, even if such an event could possibly be?"

A moment or two after this he was almost paralyzed with dread, by the recurrence of the well-known step, which now seemed pacing the dark and tenantless apartment. All combined to make, in his imagination, a situation appalling and awful. It was, therefore, with great earnestness that he exclaimed:

"In the name of God, Hamilton!—is that you?"

A voice from the threshold of the communicating door, addressed him in tones that sank directly into his soul:

"Gordon! listen, but do not speak to me. In ten days you will apply for a furlough; it will not be granted you. You will renew the application in three weeks, and then it will be successful. Stay no longer in Scotland than is absolutely necessary. Go to London. Take lodgings at No. 27 Jermyn street. You will be shown into an apartment looking into a garden. Remove the panel from above the chimney-piece, and you will find papers which will establish the fact of my marriage, and will give you the address of my wife and son. 'Slsten! for they are in deep distress; and these papers will establish their right. Do not forget me!"

When Capt. Gordon arose it was broad day. He dressed himself, went to town, drew up a statement of the affair, and swore to it. A recent arrival had brought intelligence of the death of his father, and of his accession to a large estate. Within ten days he applied for a furlough, but such had been the mortality among the officers that his request was refused. Another arrival, however, brought to the Island a reinforcement for the garrison, and the difficulty was removed, on a second application, in three weeks.

He sailed immediately for Scotland, arranged his affairs, and intended at once to leave for London; but agreeable engagements, one after another, retarded his departure, and he forgot his friend's concerns, and the protracted visit which he had received from him were no longer impressed so vividly as at first upon his mind.

One night, however, after a social party of pleasure, he awoke without apparent cause, as he had done on the eventful night in Dominie, and to his consternation the sound of the Major's iron footstep filled his ears.

He started from his bed, rang up his servant, ordered post-horses, and lost not a moment upon the way until he reached the number and house in Jermyn street.

He found the papers as he had expected. He relieved the widow and orphan of his unhappy friend, and established them as such in the inheritance to which they were entitled by his sudden death.

It is known that Capt. Gordon rose very high in his military career, and was throughout his life distinguished as a brave and honorable officer, and a fortunate General.

Written for the Religious Philosophical Journal.

**THE "OLD SCHOOL" DOCTORS.**

By D. C. DAKE, M. D.

The following we clip from the Chicago Tribune:

"Dr. Wm. A. Hammond, has been turning his attention to Spiritualism, and has arrived at the conclusion that it is a delusion, and a deadly disease. Rapping, table-tipping, knot-tutting, etc., he brushes aside as simply tricks. As for the trances wherein mediums are said to hold converse with the souls of the departed; these, he thinks, are not much tricks as disease; the particular disease being hysteria, catalepsy, or ecstasy. The action of the trances is purely physical, he says. The doctor is of the opinion that any speaking medium may be cured of the malady by doses of strichnine and iron."

This hasty attempt on the part of the writer of the above article, to wipe out with his pen the justly earned reputation of over fifty thousand mediums, and publicly stigmatize over eleven millions of Spiritualists, among whom are numbered many of our best scholars, statesmen, orators, poets, divines, physicians, and artisans, is as absurd and fallacious,—whose religious experience and belief is as sacred to them as it can possibly be to the Protestant or Roman Catholic.

The diplomated regular school physician, of which class the above doctor is a fair sample, ever seek to diagnose by pulse, eye and tongue, and when through, oftentimes know about as much what ails the patient, as an ignoramus. This knowing doctor, like many of his brethren, is very loud on paper, and when away from danger, but when in the presence of a good medium or clairvoyant, is dumb with astonishment before these oracles, whose credentials were not given them by stereotyped doctors, but came by natural law, and reach far into heaven; whose perspicuity, spirit-vision, and impressions, not only unveil the deep, hidden malady of the patient, but also the ignorance, stupidity, and arrogance of the regular quacks, who receive their medical dogmas and astrological principles from Hippocrates, or from books written by minds walking in the same well-beaten track; who, moreover, ever "wrap nonsense round with pomp and darkness," till it seems profound, using hieroglyphics—Latin, and Greek—for no other reason, when writing their prescriptions, than to keep mankind in ignorance, and to prescribe deadly, poisonous drugs to their patients with impunity.

The present practice of Edinburgh affirms that, "The present practice of medicine is a approach to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease. Nine times out of ten, our miscalled

remedies, are absolutely injurious to our patients suffering under disease, of whose real character and cause we are culpably ignorant."

The following is from Dr. Ramage, a Fellow of the Royal College of Physicians of London, the highest medical authority known to the British schools:

"It cannot be denied that the present system of medicine is a burning reprobation to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren, to warrant the strong language I employ."

Professor Gregory said:

"Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, staring nonsense."

Dr. Campbell, Physician in Chief to the Philadelphia Hospital, gave utterance to the following:

"Nature, Nature cures disease, gentlemen. Never forget that. When you get into practice, and begin to prescribe largely, you will begin to 'overlook that fact,' and to think that you yourself, and your medicines cure. As soon as you do so, you begin to kill."

I could fill every column of this paper with the like testimony, but space will not permit.

What spirit doctored the orthodox medical profession manifest toward the proponents of any new principle? Do the professors examine the new system, and render to the public an impartial verdict? No: the bitterest denunciations, the most partial and violent criticism, constantly emanate from the various distinguished professors. Thus was Harvey honored for his discovery of the circulation of the blood; thus was treated Dr. Jenner for introducing the system of vaccination for the small pox; leeches were anathematized for leaving old paths, to explore and reveal the beauties and mysteries of homœopathy. And thus was every fresh attempt to break away from old fastenings and fallacies of the schools, denounced and derided by the established medical professors. But reformation in the science of pathology must come; and the errors and mysteries of the prevailing practice be exposed and abandoned. Reformation must begin with the people. The diseased and suffering will stretch forth their arms to embrace any medical improvements or principles that promise to prove beneficial to the inhabitants of earth.

The antiquities or oldness of a doctrine is almost positive evidence that it originated in ignorance, superstition and error. The best way to attain to seek positive knowledge of pathology, in the dissecting room—men and women up like old cheese. As well might you enter a vacant house after the inmates had moved out with furniture, carpets, window-curtains, etc., and seek information from the body, when the spirit had departed.

But then, what does this man's opinion amount to, when we see that some spirit actuates him, as those of ancient times, who, instead of prescribing strichnine and iron for malignant slaughtered millions of harmless men and women, yes, innocent children, by the torch, inquisition and scald?

And now this astute and distinguished Orthodox doctor would, under an ingenious plan, poison them with strichnine and iron! "The blood of the martyrs has been the seed of the church." Persecution only makes converts to any faith.

We opine that diabolous, priests, potteries, Orthodoxy doctors and divines will yet find that man hath a spirit that dare be free. Mankind need true teachers and healers. The two professions should be made one. No higher gift than the true physician, who not only ministers a soothing balm to the oftentimes quivering, aching, and diseased body, but also teaches the laws of life and health, which proves often to be the source of prevention which is far better than the pound of cure.

All schools of medicine have good in them, but none have a good. Hosts of heroes at master-minds, whose names adorn the historic page, were not college-bred.

Time will bring all things right, notwithstanding pugnacious and foaming like foam bubbles on the sea, "A Divinity shapes our ends, rough-hew them as we may."

Chicago.

Written for the Religious Philosophical Journal.

**OLD FOYISM.**

By Dr. M. L. SHERMAN.

BROTHER JONES:—We find that the persecuting spirit which existed in the past among the so-called Christians, has revived, and manifested itself quite actively within the past few days in the city of Chicago—this city of boasted freedom and liberty!

The Doctors of Divinity and Doctors of Medicine are showing forth their Christian development by persecuting and maligning those who refuse to think as they do, or bow before the shrine of their unknown God, or iterate the fossilized, stereotyped teachings of a doctrine they cannot subscribe to, and because of their adherence to principle and truth, have received the anathemas of Falter H. Coker, aided by his holy Catholic Church, the editors of the Tribune, and the detracors of that worthy city, and caused an arrest of such as should be made an

example of, for the safety of the city in future. What was the result? Release, and honor resting upon the persecuted, shame and disgrace upon the persecutors.

The editor of the Tribune is much exercised concerning pretenders who obtain money under false pretense, and in his brief authority accuses a class of persons who should be protected because of their sensitiveness, poverty, and honesty. If clairvoyants, mediums, and fortune-tellers obtain money under false pretenses, how is it with the priests—for instance, this same holy Father Hecker? Does he not represent himself as the vicegerent of God, inducing his deluded followers to confide in him, and pay him liberally for his prayers, that through his intercession they may be absolved from their sins? What is this, we ask, but obtaining money under false pretense, deception, and worse than all, under the cloak of holiness? This terrible deception is not confined to the Catholic order, but prevails extensively among the so-called Evangelical denominations: witness the pious fairs, tea-parties, great bazaars, and lotteries gotten up upon especial occasions, to aid these Christians, or perchance raise funds whereby the man of God may go upon an excursion of pleasure. Is that honestly earned money, we would ask? Does not so-called M. D. wash that out of the same book, and pray to the same source as he, and dispense with his services? and were he strictly honest, would he not refuse to accept for his yearly salary such large sums, well knowing that many of his church and congregation are poor, and very poor? We can see no reason why priests are not justly accused of obtaining money under false pretenses, and that too, under the meanest and most contemptible pretense—hat of soul-saving! Who or what can they save souls from?

Then come the learned M. D.s, who fear their craft is in danger, and are trying to have the State Legislature enact laws that will inflict a fine and imprisonment upon any one who shall attempt to minister to suffering humanity—unless they can produce a diploma, signifying their license to drug and kill scientifically. Like the priests, these doctors know that in ninety-nine cases out of one hundred, they do more harm than good with their pious drugs, and if the patient were left alone with nature, and the recuperative forces would act, and an equilibrium of nature's energies would be restored. Like the priests, they know that his is his bread and butter, and depend upon keeping his patients in ignorance and mystery. Can the M. D.s wash their hands of this accusation?

The editors of the Tribune had better institute another and broader search for imposition, swindling, and obtaining money under false pretenses, and perhaps they might commence at their own door, and so do remember a command laid down in an ancient book, which reads, "Judge not man, but with what judgment ye judge it shall be judged to you again." Let them beware, lest they come under the ban of cor-temperance.

Spiritualists, reformers, and mediums, stand firm, and ye who have suffered persecution at the hands of self-appointed rigateousness, be brave, and count the experience as gain, knowing that hosts of invisible ones stand near, who will set that justice is meted out to your accusers.

Let honesty be your watchword, and remember that all who would live out their highest convictions of right, justice, and truth must suffer persecution at the hands of religious pretenders, who plainly see the mote in the eye of their neighbors, but forget the beam in their own.

Chicago, March 10 h, 1871.

**AUSTRALIA.**

A New Field for Lecturers.

A gentleman, signing himself "Esprit Fort," writes from Australia as follows:

S. S. JONES:—It will be gratifying for you to know that the JOURNAL is read and appreciated in this remote part of the world. Spiritualism, which was very little known here fifteen months ago, is slowly, but gradually advancing. The want of good mediums is a great drawback to its progress. We have a few, and they are not very good. The public are not very interested in spiritualism, and do not know now difficult it is to get people to think on the subject at all, unless you can first attract their attention by a sight of the phenomena. Free thought is making far more rapid progress, and I often make astounding advances, if we only had lecturers. "Bushmen" are ready to go with orators, but there was only some place for them to attend on Sunday evenings. There is a large field for labor here, and immense good might be effected by competent lecturers.

It seems strange to me that among the many there are in your midst, none of them have directed their attention to us, where their services are so much needed; and I am inclined to say to come here under the impression that they might obtain a large income by lecturing, but I know they might do an immeasurable amount of good, and supplement their income by Sunday evening lectures, and I think there would be little difficulty for men or women of intelligence to obtain remunerative from other sources for the rest of the year.

Occasional lectures are given by G. C. Leech, Esq., of Castlemain, barrister, who follows his vocation, and lectures on Sunday evenings, refusing to accept anything for his services. He is about the only one in the field, and confines his efforts to the town in which he resides, excepting an occasional visit to a place adjoining one, Lismore. There is always a large field for labor here, and I think there would be good might be effected by competent lecturers.

Victoria, Australia, Dec. 5th, 1870.

—Read advertisement of the Craig Microscope

## Original Essays.

Written for the Religio-Philosophical Journal.

## HARMONY VS. INHARMONY.

By Dr. E. B. Wheelock.

Both harmony and inharmony are the result of fixed law,—each essential to the other in the production of chemical & fluidities, under certain limited relationships; but in their ultimate and final results, true harmony is reached; or else quietude and peace, rest and happiness, heaven and the quietude of a perpetual Summer Land, can never be consummated—can never come. To suppose otherwise would render vague the bright hope of the Harmonic Philosopher, who contemplates, who sees that ultimate harmony is the final result of all the forces existing in the universe,—either physical, moral, social, or spiritual.

Every onward wave in the unlimited ocean of infinite intelligence,—which is God,—ind all things that live, move, and have being, or that have identified existence therin, must, from necessity, in due time, develop into true harmony, in order to have existence in happiness, in conformity to the unerring law of assimilation for ever existing in the attributes of Deity, which are infinite wisdom, power, goodness and love. Inharmony can only exist in connection with rudimentary nature; and is it not equally true that nothing but harmony celestial can exist in the spirit spheres?

As the human mind shall rise above the rudimental, and enter the spiritual, less and less will grow the scenes of inharmony, and less and less will it blame the world; and vice versa. The more gross and rudimental the human mind, the greater is the inharmony that it sees. Put such a man in search of God, and his compunction and thoughts would be well stored with scenes of horror and pictures of misery.

An honest witness will endeavor to give the truth—the whole truth. A quibbling witness will only give the half truth, and leave the better half, perhaps, untold. It is this mode of testifying that causes the world to move on in constant physical and metaphysical turmoil, and misdirection, in the human understanding.

To illustrate the above more fully, let us present a few comparisons and examples in physical science. It is well known that powder and fire will not dwell long together in quietude and harmony, when first they meet; but soon a noise is heard, and by mutual action harmony is restored, and all is quiet.

In the formation of planets, the cooling crust may contract around the interior gases, when, by sudden expansion, a globe is convulsed, mountains arise, seas and oceans change their beds,—but in the end harmony comes, the flowers blossom, the birds sing, and men and angels have being. In birth there may be pain and sorrow, but how soon will the mother rejoice and be exceeding glad that a son is born.

The winds may blow, and cities may crumble in ruins, yet we breathe the air, live therein, and are made to rejoice. A Columbus throws his sail to the breeze, and soon a new continent is brought to his view. Struggling colonies may people the New World, jealousy may fill the heart of Britons, war may ensue, and human blood roll in rivers,—yet why magnify the ill? For Liberty is born, and a new and noble nation lives; but not, as yet, in perfect harmony, but in higher freedom. It moves on space,—yet the bondman is here, his groans are heard on high and among men; the rebellion comes, and with it blood and sorrow, yet a million of fetters are broken, and the road to harmony made so much the shorter, for which we should rejoice.

Lincoln is born. As chief of the nation he signs the charter of human freedom. Good men rejoice, and they who were slaves arise from their fetters and give him homage. Yet inharmony exists, but not as before. A traitor's ball now takes the life of the nation's chief; the nation mourns as never before; but who can say that the road to national harmony was thereby made the longer?

Is it wise in man to perpetually brood over earth's seeming wrong, and thereby cease to contemplate the even & unseen good, that everywhere super abounds? For he who perpetually lights the thorn will never pluck the blooming rose. If we so persist, we see not, to see only the cloud, we know not of the beauty of the sunshine? The perpetual moving of ugly thistles will give the laborer no time to reap the fruits of a golden harvest, nor will unceasing toil against the hawks and owls that fly in air give time to rear a playful brood of chickens; to chase the wolf, to hunt the lion, without straining, when shall we feed the sheep and rear the lambs?

He who sees only wrong in humanity or in the world, is of all men the most wrong himself. Put such an one in search of God, who only sees the inharmony and antagonisms of nature, and he will never find—much less comprehend—the shining face of Omnipotent God,—but in mourning and sorrow he will ever lament the present condition of things, and thereby permit his feeble bark to strand upon the shallow breakers of the beach, while the mighty ocean of unending beauty and celestial harmony lies just beyond, wherein the heavens in glory shine, in whose light all partial evil is seen to be universal good—ill discord as means to harmlessness understood.

It is said, “to be carnally minded is death,” and “to be spiritually minded is life and peace.” To some extent this appears true, for he who can see only physically or carnally, may contemplate only inharmony and death; but to the clairvoyant or spiritual eye there is no darkness, and to the clairvoyant or spiritual understanding there is no real, no unending evil, but harmony, unending harmony, is seen triumphant. God is found, and the search is ended.

But to find and to fully comprehend are two things. To arrive at a full comprehension of infinite wisdom, power and goodness will be the work of endless time, and perhaps two days longer. But as there is pleasure in learning,—pleasure in the expansion of our powers to comprehend,—why should we be discouraged—why lament the time?

Let me harken! O let my soul give ear and listen! for o'er my shoulder stands an angel form. He whispers me to write, saying, “The great mistake of Christendom, and the rest of the world, is the unwholly desire to magnify all seeming ill, and mould them into ugly and everlasting mountains,—to build hills and prisons, instead of administering the principles of equity and justice,—to open a yawning gulf of endless woe, and people it with human souls; to give endless pleasure to flocks and herds, animals, for the glory of God,—to see the night and neglect the day,—to see the sour and spurn the sweet,—to curse the cold and neglect the warm,—to nurse the feelings of hate and enmity; the sentiments of love, pure ignorance, and stultify reason,—to blight the character of spirits and call them evil, when no such exists to interpret their sweet and truthful messages as taunting lies, not knowing that all lies proceed from man's human,—to crucify the Saviors of the world, our media, both women and men,—and pervert angel love into human hate.”

But, notwithstanding all this, we still rejoice, knowing that upon a thorn-bush a rose will grow, and from stagnant pools the fly may blossom, from which the sweetest honey may be cutwrought,—knowing that from human tears and sorrows angel joys and smiles may follow,—knowing that from rudimentary misdirection and inharmony there will follow, in heaven's own time, the chariot of life immortal,—of life spirits!—of life harmonious and beautiful, where strife and angry war shall cease—where cold and heat no more disturb—but love divine, all love exceeding, shall be in one undivided, clear, and perfect, where sounding the praises of him who was, and is, and ever will be the everlasting God, whose centre is everywhere, whose circumference is nowhere, in whom the nations live, in whom the angel world has being, in whose bosom the Summer Land, the home of spirits, is seen to rest, and find protection, in whose embrace are all things, and as the law of “the Lord is perfect,” and as “the testimony of the Lord is sure, masking vice the simple, so must triumph and all ‘harmony die, for thus faith the spirit,’ and so decides the reason.”

Written for the Religio-Philosophical Journal.

## SPIRITUAL ASSOCIATION AND ORGANIZATION.

By F. C. Miles.

BROTHER JONES.—It has been a long time since I made any attempt to trespass on the precious space of the JOURNAL, or on the time of your numerous readers, but as there has been considerable said of late on the subject of organization, allow me to say a few words, as the truth is what we want, and I believe the more such an important subject as the above is agitated, the sooner we shall arrive at the truth concerning it.

My spirit friends have wanted me to write something on the subject for some time, but I have felt within myself that there were others more capable of interesting and instructing the readers of the JOURNAL, than I am, but an article written by G. W. Lawson, some time since, and published in the JOURNAL has called out from me; and it is in reply to some of his points, that I attempt to write to-day. He says,

“Ought Spiritualists to organize into associations, social, religious, state or national, or should they be like leaves or salt; used only to sift the whole lump of humanity? The last is my view. I do not believe we ought to follow the church in any respect.”

Now does not the good brother overdo the thing? Is there not one truth in all the church? And granting that there is, are we to discard it because it is there? I think not.

Do we not admit that there is some truth in every past organization, from the first appearance of man on earth to the present day?

Then my motto is, sift out the gold and throw away the dross. We pretend to look to nature and her laws, and recognize them, or live as natural as we can, and follow nature's laws as we understand them.

Now from the commencement of all time, Nature has stamped the earth—the whole universe, in fact—with the law of organization.

From the minute note that floats in the womb, to the most grand and glorious world that illuminates the universe—all are organized. I will give few brief examples.

Two armies are in the course of construction. They are to meet in conflict—a struggle for the mastery. One is thoroughly organized, with its generals, colonels, and officers of smaller rank, and its privates. Those at the head are such men as have shown that they are capable to fill the place assigned them, and all are under subordination and discipline. The other is not organized at all, but every man for himself. Which of the armies would be most likely to be successful?

If you do not like contending armies, we will take another example.

Contemplate a large number of musicians collected together to entertain a concourse of people, without organization, without leader, without understanding each other, without their instruments being in tune,—each one blowing his blast without reference to his neighbor, without time, without chord,—simply without organization. What a pandemonium of jargon it would be! There is the music, the skill, all that is required to make sweet harmony except organization. Organize, and how different it is. A. know their proper place, their part, all in perfect time, and all move smoothly along, until the very inspiration of heaven peals forth in every note. Not even two musicians can play together to the satisfaction of the musical ear until they organize. They must synchronize in time, and have no discord. Is not this a fact?

Look at the summer shower. When the cloud first arises, it is small, and insignificant, causes no rain fall, no thunder is heard. But watch it as it gathers and reaches out—organizes as you please—and soon you hear the muttering thunder, the forests bow in reverence, the rain descends in torrents, and drooping nature is revived.

The little brooklet as it comes tumbling down the mountain's side is powerless to move the mighty machinery of the mechanic; but organize the thousands in one, build dams, and concentrate them all in one direction, and what a mighty power we have.

Is not here a lesson for us? Can any one deny these facts? It is no less true in human relations and influences, than in the elements of water, as I have shown above.

Can any one deny that the church has held a vast power in the world? I think not. They have held that power by organization, and in no other way. Had they all organized under one head, with one motive in view, instead of dividing into fragments, and fighting among themselves as to who should be greatest in the Kingdom of Heaven, and who should beget the most proselytes, their power would have been vastly superior to what it is now.

Admitting that the church is now losing power (we know they are), it does not prove that their present attainments were not acquired through the principle of organization, and that they will not hold out vastly longer by adhering to that principle, than by abandoning it—in fact, they could not exist at all, or rather, their influence could not be felt, than if they were not, but were happy, and often near her. How very unreliable that Spiritualism is!

At L. V. they have two mediums developing, one as a love medium, and the other as a clairvoyant. They have one or two mediums at Blooming Prairie, and two at Aurora. Then the work goes bravely on and truth is being spread broadcast through these humble instruments in the hands of our spirit friends.

Spiritualists of Minnesota, my labor for December were as follows:

At Medford and Wilton—four lectures, amount received in collections and dues, \$10.40. Number joining Association, three. Traveling expenses, \$2.20. From the 11th of December to the 20th of January, sick. Gave one lecture the last Sunday in January.

Report for February:

I lectured at Aurora, Blooming Prairie, Lyle, Rose Creek, Austin, and Le Roy, giving in all, nineteen lectures. Received in collections and dues, \$31.25. Number joining Association, nine. Traveling expenses, \$2.45. All of which is re-

tained in the hands of our spirit friends, to diffuse light and truth all around them in every direction.

All they want is to have a good test medium to go among them. They never saw any of its manifestations, and know nothing of its teaching. They are ripe for the harvest, it is evident, starving for spiritual food. I was too poor to procure the services of such a medium, and not being able to find one that gilt myself (giving test), I could not accomplish the work.

At Eau Claire, March 10th, 1871.

peculiarly submitted to the Spiritualists of Minnesota.

Let me here say to the friends in Iowa, and other places, that are writing me to engage my services as speaker, that I am under a written contract with the Association until next October, consequently cannot leave the State of Minnesota. Would be glad, friends, to serve you all, but can not do so.

Eau Claire, March 10th, 1871.

Written for the Religio-Philosophical Journal.

## SUPPOSED RECASTATION OF A. J. DAVIS.

By Wm. B. Fehnestock.

Brother J. H. Powell, of Cambridgeport, Mass., writes to think that Brother A. J. Davis has recanted, or abjured being a medium, and in the BANNER of the 4th of March, gives, as his reason for making the charge, that Mr. Davis, in “Nature’s Divine Revelations,” where he acknowledges himself to have received a portion of the book from spirits, and that he disavowed it, as it appeared to Mr. Powell. Again, in the *Present Age*, he found “not only a classified series of twenty four phases of mediumship,” which he considered an elaboration of the twenty-third phase, “clairvoyance” in the classified tables. In the *Present Age*, Mr. Powell reads words to his effect, from the lips of Mr. Davis to the writer, that Mr. Davis is not a medium, but a clairvoyant.

Next he observes the “sick error” from “The Fountain,” which he thought were somewhat involved in a virtual ignoring of certain phases of mediumship; and, it seems, finds it impossible to reconcile himself upon the perplexing difficulties and test satisfied.

All this comes of not understanding the true nature of clairvoyance, or what is necessary to a medium, and is the result of false teaching in regard to the somnambulic state, of which these conditions are but powers or phenomena.

Clairvoyance is simply a power to see, in the mind's eye, independent of the somnambulic organ, when that faculty is in a somnambulic condition, and can see spirits, as well as things, etc., at a distance, and is often used independent of spirit control or influence.

Mediumship consists of being susceptible to spirit control, but not necessarily to spirit control, as one unless they are in a somnambulic condition, and the eye or any other part of the body, may be in this state, independent of spirit control or influence.

It is impossible, even when persons are in this state, for a spirit to control them, if the faculties are not to be a mediumship, and the determination to resist them to be to a mediumship. Mr. Davis is to be clairvoyant, or to hear voices without being mediumistic, etc., and if he were wholly in a somnambulic condition, he could not be controlled unless he were to render himself perfectly passive.

These are facts in regard to these conditions. I do not pretend to say whether Mr. Davis has concluded himself to be a medium, and desire simply to relate the facts to those who are interested in the truth.

## MEDIUMS WANTED.

Letter from J. M. Miles.

BROTHER JONES.—On behalf of many friends, I ask a favor of you. We are anxious to secure the services of a good developing and test medium.

There is a large field here, and “<sup>xx</sup>” laborers are scarce. There seems to be plenty of mediums here, but they are not in the development stage. Now, we ask you to put us in correspondence with one that you think would suit us, and one that you can recommend, with a view of making some arrangement with them. The reason we do not advertise publicly for one, is because we want one that you can vouch for. If you know of some good spiritual medium who would be willing to travel in the west, and might manage his affairs, provided we travel with them, the cost of expenses, we could make satisfactory arrangements. I don't claim to be a public speaker, but think I could manage the business that it would aid the good cause, and give the parties concerned, satisfaction.

I think we are in a position to pay well for one. That is to say, we are in a position to pay well for one, because we want one that you can vouch for.

I do not wish to do this for the purpose of making money out of it, but I am unable to devote my time and attention to the matter without compensation.

Nor is it my object to gain information for myself in particular, for I am an open advocate of the philosophy of Spiritualism, and have become a knowledge to me, and it would be a great satisfaction to me to be instrumental in aiding others to see and know for themselves.

If you can put me in correspondence with the parties desired, you will confer a great favor upon many subscribers.

Peru, Neb. Feb. 22nd, 1871.

Letter from J. Timney.

BROTHER JONES.—As friend White alludes to us in his criticisms on the “Search After God,” please allow us to correct a mistake under which he is laboring. We never made the foolish assertion which he imputes to us, that God was developed from the lower forms of matter. On the contrary, we have invariably denied the existence of such a being, as the belief has drenched the world in blood, made desolate the homes of millions, and whitened the plains of earth with the bones of its victims, and still the flood is unatisfied.

Stonewall Jackson tried the efficacy of prayer in his efforts to sustain the inernal institutions for which he fought and bled, and on the same principle that Bro. White is so anxious to sustain. We never heard that his sincerity was doubted. We did assert and reiterate the assertion, that man and all that constitutes his individuality was latent in and developed from and through all lower forms (including the senseless granite). That he is the sum total of all below him, and represented in all above; as large streams, large numbers, and large minds are the sum total of the small ones on which they are based, and from which they were derived and developed, and this the world, including our friend, is challenged to relate.

At Westfield, N. Y., Feb. 25th, 1871.

## TESTIMONIAL.

M. C. Vander Cook.

To all persons and associations of the brotherhood of Spiritualists and Liberalists, greeting:

The undersigned, members of the Society of Spiritualists in Nunda, Otsego County, and of the Religio-Philosophical Society of Rockford, Kent County, Mich., in consequence, do hereby recommit to the confidence and kind regard of all Spiritualists and Friends of man, our brother, M. C. Vander Cook, who is laboring among us as a teacher of recent development, and future promise.

High in our esteem, we ask for him, in behalf of the cause he represents, that confidence and substantial encouragement be given to him to deserve merit among others.

As a testimonial, G. S. Putman, Charles Hunter, Dr. W. W. Warden, of Utica; Charles Hicks, Alexander Koch, Dr. E. Beckwith, E. Young, of Rockford.

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## Religio-Philosophical Journal

S. B. JONES, EDITOR, PUBLISHER AND PROPRIETOR.

S. H. FRANCIS, ASSOCIATE EDITOR.

Offices 157 and 159 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

All letters and communications should be addressed to S. B. Jones, 159 South Clark Street, Chicago, Illinois.

CHICAGO, MARCH 18, 1871.

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Religio-Philosophical Journal.

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Any sum exceeding money to this office for the Journal, should be carefully stated whether it is a renewal, or a new subscription, and written proper name and date.

## VOLUME TEN.

Our subscribers will see that this number closes VOLUME NINE of the RELIGIO-PHILOSOPHICAL JOURNAL.

We are happy to know that there is no paper published that shows a better record than this journal. It has ever been consistent and firm, keeping an eye single to the truth. The media selected by the loved ones in spirit life, through whom they can manifest, mentally and physically, to friends of earth, have ever been sustained through these columns. Heaven has blessed us for so doing, and we have the most positive assurance of continued success, and the choicest blessings of angels, for our fidelity to the truth.

The puny efforts of a very few,—too few, when merit is considered, almost, to mention,—to supplant the JOURNAL in the affections of the people, has ever resulted upon the heads of the authors, until their influence to do harm has entirely ceased,—aye, their words of reproach are now generally understood to be based in selfishness, and of more value to the JOURNAL than their commendations would be.

It is well known that repeated efforts have been made to foist upon the people a *quasi* Spiritual paper in this city, to take the place of the JOURNAL, which should build up *sectarian Spiritualism*, and upon Spiritualists a creed, and to especially denounce all need for *physical manifestations* as impostors.

Every effort has proved a *failure*! In spite of lotteries to gull,—which were never intended to be drawn,—companies composed of high-sounding names borrowed for the occasion, and distinguished (?) “editors-in-chief,”—in spite of would-be *sectarian* state and national organizations, which were brought to bear against the JOURNAL to crush it out; *FAILURE* has been written upon every page of those who would be *supplanters*, while the RELIGIO-PHILOSOPHICAL JOURNAL week by week, with angelic aid, has grown stronger and stronger in the affections of the great body of Spiritualists throughout the world.

While we claim nothing but a humble ability to do our work well under spirit guidance, we do most profoundly, and with *heavenly* gratitude, express our thanks to our angelic friends, as well as to our kind brothers and sisters wherever they may be scattered throughout the world, for their continued watchful care for our beloved RELIGIO-PHILOSOPHICAL JOURNAL.

Next week Number ONE, of Volume TEN will greet many thousands of readers with its usual intelligent, independent, smiling face; beginning the volume with a sufficiently large issue to supply a few thousand new subscribers, which we hope our friends will, by kind words of encouragement to their neighbors in our behalf, secure to, or *trial* for three months, at the nominal cost of the blank paper—50 cents.

## Mrs. A. H. Robinson's Mediumship.

Every day brings many letters to Mrs. A. H. Robinson, of Chicago (which have been placed in our hands for inspection), returning thanks for the wonderful cures that are performed through her mediumship. We could fill the JOURNAL with extracts from letters of commendation which she has shown us, coming from every part of the country. It is, but seldom that a second prescription is required, even for the most desperate cases, often where the patient has been given up to die by the regular physicians of the different schools of practice.

While her powers are truly startling—and, probably, her superior, as a healing medium, is not anywhere to be found—yet it is a fact that, as the old school physicians try to get up *class*

legislation for their benefit, and to crush out healing medium, so, in a wonderfully increased ratio, old mediums have their healing power increased, and new ones are being developed, thus verifying, that “whom the gods would destroy, they first make mad.”

## Dark Circles—Mrs. Maud Lord the Medium.

Our angel-beloved sister, Mrs. Lord, has returned to Chicago, and will remain for a few weeks, and give *seances* for the benefit of investigators and all others who love to hold sweet communion with the loved ones of the *higher life*.

Their family now consists of Mr. and Mrs. Lord and little Miss Maud, aged two months. This little family has taken up its abode at the residence of Mr. Lord's parents in *Urbana*.

Early inquiry has been made at our office ever since they left the city last November, “How soon will Mrs. Maud return? We do want her to come back so much,” etc., etc.

Well, good friends, she has come, and the spirits of our loved ones—of everybody's loved ones—are at hand to communicate with us and their friends, whenever such friends present themselves at her *seances*.

She had a *seance* the very first night after her arrival in the city at the residence of Mrs. A. H. Robinson, 148 1/2 avenue.

A well-filled house greeted her, and the manifestations were superb, indeed superior to what they were when she was here last fall, and that is saying a good deal.

Every one present was greeted with tangible touches by the materialized hands of their loved ones in spirit life, with some endearing application, well known in earth life, from the materialized lips of the so-called departed parent, brother, sister, child, grandchild or friend. Indeed the baptismal spirit was abundant to all.

Our little grandson, who our friends will remember, passed so suddenly to spirit life, came greeting us with the affectionate appellation of “grandpa,” and gentle touch of his child fingers.

Our brother-in-law, C. A. Brooks, who, a few days since, passed to spirit life, also came and greeted us most cordially with the full materialized hand, as tangible as when in this life. Our beloved son also manifested himself as tangibly as heretofore.

Every one present was delighted at the varied manifestations. Things were taken by the materialized spirits, when requested, and carried from one person to another with as much ease as could be done by one in this life. A music box when playing, was carried with great rapidity around the room, and far above the heads of the members of the seance.

Mrs. Lord's little babe, only two months old was taken from one person's lap to its mother, and to several other persons, and placed in their laps so gently as not in the least to disturb the little one.

These and many more things were done by the spirits, to the entire satisfaction of every person present. Who but an habitual croaker against dark circles, and blind devotees of an effete system of theology, would deny themselves of such sweet communion with loved ones gone before?

Millions of our countrymen, if they could realize these facts, would say, O, that I could be present on such an occasion!

Such mediums are being rapidly developed.

All you have to do to secure them in your own midst is to be faithful in holding circles.

Your loved ones are in your midst daily, and long for you to make conditions favorable for their manifestations.

We expect to be able to report equally startling manifestations through the mediumship of some little children in this city, in our next issue.

On Thursday evening Mrs. Lord held a seance at Drs. Wright, McFadden and Johnson's Healing Institute. There was a full house, and all were well pleased with the manifestations, which were very similar to those reported above.

## Temperance and Woman's Party.

A. E. Nellis, writing from Cambria, New York, speaks enthusiastically of a new national party, to be composed of women and temperance people, and asks to have her long letter published, and requests other papers to copy, at the same time informing us that she has written to Horace Greeley upon the subject, and that her letter is to be published in the New York *Times*.

That is all right. When it comes out in that paper we will copy it. That paper being more especially devoted to politics, it will be well for it to appear there first.

While we are especially in favor of temperance, never using anything that is *ardent*, lager beer, nor tobacco, and for many years having been favorably disposed toward all truth-loving women, and would, if in our power, extend the right of suffrage to them equally with men, yet as our paper is especially devoted to the philosophy of Spiritualism, we shall have to be excused from leading off in long articles to promote new political parties. Our private opinion is that there is almost as much corruption in politics as there is in the churches. And yet we conclude that both politics and religion are good in their places!

We say in conclusion, God-speed the woman's movement! We never could quite understand why our mothers and sisters had not as good a right to vote as a Negro, aye, *aye* a foreign born citizen; and not only so, but still further, we have not for several years—since the war at least—been able to discover why the colored gentleman had not as good a right to vote as the white gentlemen who were born upon American soil. So it will be seen that our views upon the subject of the right of suffrage, are as extensive as citizenship—without regard to color or place of nativity.

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While her powers are truly startling—and,

## The Walker Tragedy—Letter of Inquiry—

## Reply.

BROTHER JONES:—I send you this, cut out of our morning *Register*:

“On Sunday night a family named Walker, consisting of Mr. and Mrs. Walker and two children, living in McHenry County, a short distance north of Elgin, Illinois, were found dead in their house. A letter found explained that the father and mother had given laudanum to their children and taken it themselves, and were happy in believing that they were going with the children to a better world. They were earnest Spiritualists.”

This paper has noticed our meetings kindly, I wish to thank them every way, with kindness, but I wish to keep the name of this. We know well they did not understand the true Spiritual doctrine, for we are exhorted to take great care of the body, so as to remain as long as possible in it. I hope you will be able to learn the particulars of this family. I shall look over your paper—say next week, for you, I presume, will not learn particulars in time for this week's issue.

I feel that the Spiritualists should not let a stone be unturned that lies in the way of our glorious cause:

MES. P. P. HORNBRIDGE.

Wheeling, W. Va., Mar. 7th, 1871.

REMARKS.—Of the facts in the case we know nothing. We have seen the statement in the paper. In some instances, some over zealous editor, possessed of more *orthodox* religion than brains—to say nothing of ordinary common sense—have made use of this occasion to baffle Spiritualism, as no person believing in any of the various doctrines of old theology, ever committed suicide; or in an hour of despair from accumulated trouble, put an end to their children's and their own lives, in hopes of getting to a world, where earthly sorrows would cease.

Individuals thus situated, are bereft of reason, and irresponsible in a moral point of view. Poor souls, how they are to be pitied!

Aside from old church dogmas, (which we confess often cling to the receivers of a faith in spirit communion), the pure philosophy of Spiritualism, demonstrated by actual experience, teaches that those who pass from this life, find themselves in the next life, just as they left this.

All depressing feelings are conditions of the mind, and can only be rid of by *experience*, which brings soul growth. That conditions and teachers may be better in the next life, for such growth, we doubt not.

In regard to the case under consideration, we have this to say. The experience they have passed through, was a part of their life lines, if may be permitted to use the expression.

The causes reaching back into *Infinite Wisdom* (as we know of no power outside of that of *Wisdom*—but one God, who fills immensely), will long remain a mystery to us dwellers in earth-life, and yet the true philosopher will tell us, that no act is performed, which is not the direct and unavoidable result of a pre-existing cause, and so back step by step, from effect to cause, until the mind is lost in the depths of infinitude.

Our sympathetic nature is awakened at such scenes. We are pained when we feel that fraternal ties are thus snared: A more enlarged and comprehensive view of the subject, teaches us that it is well that the suicide had, in the hours of their terrible trial (as terrible it must have been, to impel them to such unusual deeds, to get rid of the troubles of this life), a bright hope

of a beautiful life just beyond, instead of a life in never-ending hell-torments—a spirit world

filled with the most dearly beloved, who will sympathize with, and help to raise them from the *slough of dependency*, in which they were so deeply immersed in earth-life.

Let the ignorant bigot, frown upon our beautiful philosophy, and charge it with being the parent, or the legitimate cause of the *actus reus* consideration. It is, but another storm, that will awaken thought, and result in a calm, in which Spiritualism will stand out in bold relief, clothed in raiments of purity—to be loved by every thoughtful soul. Be bold and fearless in the defense of our divine cause. Have no fears when you encounter the sneers of ignorance. The truth is mighty and will prevail.

## Mrs. Jennie Ferris.

That most excellent medium for physical manifestations (dark circles), Mrs. Jennie Ferris, is now, with Minnie Jefferson, holding seances at the Gulf House, in Mobile, Alabama.

She has crowded houses wherever she goes and gives entire satisfaction, notwithstanding the professed expose published several years since in a Chicago paper, by Jamison, who only gained access to one of her seances, by dressing in a long woman's mourning dress, and professed to see fraud—a reflection of that which he carried with him—which no other person of the great number present could see.

Mrs. Ferris goes from Mobile to New Orleans. We bespeak for her a cordial reception by our many subscribers in that city. Her early advantages were poor. She was when developed as a medium, a devout Methodist, and she really thought Old Nick was after her. Considering her early education and religious training, it is not to be wondered at.

The manifestations were varied, and of a character to entirely set aside all known laws of science. The age of ghosts and witchcraft seemed to be revived. Following closely after these first strange manifestations in her presence, came intelligent spirit communion, in which many of the physical manifestations are explained as appertaining to *tales supermundane*.

## No Names.

V. Sealey writes, and sends dues on his paper, but gives no post office address. Some one writes from Richmond, Mo., sending money for books, but fails to sign his name to his letter, another writes from Osgood, Michigan, also for books, but gives no name.

Now friends, if you will all send us your names and address, we will attend to your business promptly; and in this connection, we would again urge upon our readers, the necessity of being careful in writing to us on business.

## WHO ARE THE WORLD BUILDERS?

## A Chapter from a Book Entitled “The Hollow Globe,” by Wm. F. Lyles.

A mathematical problem understood by a child, can be nothing more than such a problem, although it may be part of the wisdom of a spiritual intelligent being, far beyond any conceptions we are able to entertain concerning a God; and it must be admitted, that the power which can grasp and comprehend this problem, is of a similar character in both individuals. Then, we must conclude that the most exalted intelligent being must at some period in his history, have acquired the ability to understand the problem, in the same manner as the child; by the exercise of the mental powers.

This is the first step in the way of our knowledge, then follows, that mentality, or the power of grasping and comprehending knowledge must be of the same character also, whether found in the school-boy, or the highest individualized spiritual existence.

What can we say then, of the exalted living intelligence who has acquired the knowledge and consequent power to plan and superintend the construction of a world?

We must necessarily conclude that he arrived at the position, and acquired all he knows, in precisely the same manner as the one who can construct a watch; by experience and observation.

Paul found at Athens an altar inscribed, “To the unknown God,” and claimed that he could illuminate their minds concerning the invisible being whom they ignorantly worshipped. But did he do so? He simply told them what their own poets had told them before, that in him we live, move and have our being, and that we are also his offspring. Thus he left the matter shrouded in the same darkness as he found it, and with all his successors have ever written or said, it still remains inscribed upon the altar of every intelligent mind, “The unknown God.”

No higher idea of God, has ever been expressed in modern times by the most intellectual Christians, than was taught by a Grecian heathen. Parmenides, who lived before Plato, said, “Since therefore, it was not generated, it is, and always was, and will be, and it is infinite, for it has neither beginning nor end.”

This was a part of his conception concerning the unknown being, of which he knew quite as much as Paul, or Spurgeon, or Beecher.

The human intelligence in its investigations, can have little to do with that which is entirely beyond any conceptions it can entertain. It becomes entirely impossible then, to entertain any rational conception of what existed previous to the commencement of the eternities of the past, it would be worse than foolish to base any conclusions upon what we might possibly conjecture did exist. Any such conclusions would of course be utterly without foundation, and must ultimately fall of their own dead weight.

We may expand our thought particles to their furthest tension, into the eternities of the past, yet we shall be quite unable to fathom or conceive of a beginning; much less, a period previous to the beginning of all things. But,

on the contrary, we shall only be able to contemplate a universe in active operation, with hosts of planetary bodies in the material realms, peopled with rudimental beings, and incalculable numbers of spirit individualities, actively engaged in their several duties; some assisting in the completion of worlds, and others pursuing enterprises of perhaps less importance.

Suppose now, we come back nearer home, and base our conclusions upon foundations composed of those materials of which we may acquire some definite knowledge. Perhaps, we may discover some method by which the exalted intelligent beings who are competent to plan and construct worlds, may be produced,

in harmony with laws that exist within the realms of the natural universe. We may discover the great fact, that it would not absolutely require an infinite being to project and set in motion a world like ours.

We think we are quite safe in the conclusion that spiritual entities exist, who have had a portion of their early discipline and education upon globes no larger or better than the one we occupy, and who have become entirely accomplished in the stupendous art of world building, and possess the ability to project and execute an undertaking of that character most successfully.

It is quite evident also, they may possess all the requisite qualifications without laying claim to infinite attributes, in any proper sense of the term; for, as we have said, a being who is infinite must possess all the attributes and characteristics of all the beings which exist.

They must live within him, and if they are finite, then he must be infinitely bad as well as good; because, all that is bad is contained within him, as well as what is good.

He must be the infinite whole, hence, nothing can exist beside him, and all vice and abomination must be a part and parcel of his infinite being, as nothing but his personality can exist, if that is infinite.

If all finite beings proceeded from or are the children of an infinite personal father, then they must have inherited all their characteristics and personal attributes from the father, and they of course can be nothing finite, except he is the same in an infinite degree.

Consequently, if a large portion of the earth are heathen, barbarous and savage, then he must be an infinite good, powerful and wise. He must be infinitely antagonistic, as well as harmonious, and all wars and conflicts proceed from him, as well as all of peace and quietness; for all exist in him. In fact we find this infinite personal being rather more than most devout people have bargained for.

Now, if we cannot discover some means, by which such an infinite personality might be formed, we should have very good reasons to doubt whether he has an existence; for the human mind is incapable of entertaining any very rational idea of a being, unless he can first

form some conception of a manner in which such a being might be produced, in accordance with laws and principles of which he has some knowledge. The time has come in the history of human research, when blind faith will hardly answer the purpose of thinking minds, when beliefs and tacit assents do not suffice. Considerate persons very properly ask a reason, and most assuredly it is quite time for all who would improve, to keep within the bounds of their own reasoning conceptions; for they can certainly gain nothing by going outside. Our mentality's can in no way be benefited or improved by going beyond our rational conceptions, taking things for granted, and adopting a blind faith unsupported by evidence.

TO BE CONTINUED.

## The “Golden Age.”

Theodore Tilton, having become too radical for the journals with which he was formerly connected, has decided to open a new field for the promulgation of his own peculiar ideas; to that end he has commenced the publication of a journal, which shall be devoted to the discussion of all the living issues of the day, in church or state,—in fact, everything pertaining to the body politic. The day of liberal journalism, which has been slowly dawning, has at last opened, and the field is daily growing larger and wider. The more radical a newspaper becomes, the wider is its circulation, and the more weighty its influence among the people. The day has passed by, when a limit can be set as to what the public press shall or shall not discuss. We wish our new contemporary all the success which its boldness and enterprise deserve. Its typographical appearance is neat, modest and tasteful—in fact, all that could be desired. For terms, etc., address, Theodore Tilton, 9 Spruce street, New York.

## Letter of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship on the 9th inst. to Dr. E. B. Wheelock, of Le Cygne, Kansas, which in the language of the law, constitutes him a “regular minister of the gospel,” and authorizes him to solemnize marriages, and to receive such other benefits when traveling on lecturing tours, from railroad companies, as are usually accorded to other denominations.

Bro. Wheelock has just taken up his residence in Kansas. He is an energetic man, whom our friends in that state will find to be a worthy co-laborer in the field of religious reform.

## Spirit H. Artists.

Chicago affords a very fine opening for a spirit photographer. A gallery is now vacant, nearly opposite our office, with a splendid light and reception room, for the moderate price of thirty dollars a month.

We shall be glad to aid any mediumistic operator who is successful in getting spirit likenesses.

Let us hear from those who would like to try their luck in Chicago. It is a good location for ordinary photograph business, consequently, no good artist need doubt success.

## Fraternal Call.

Bro. Wm. A. Ludden, of New York, the inventor of the beautiful magic gold pencil-case, so convenient for carrying, and yet so useful for business purposes, gave us a call while in this city. He is traveling in the west, soliciting orders. We bespeak for him the favorable reception and consideration by those of our friends who may be employed in the sale of gold pens, pencils, etc.

## C. C. Davis.

Of LaSalle, Illinois, is not only a sound Spiritualist, but he manufactures on a large scale, the best slate blacking, harness and top-carriage dressing, that is used.

He puts up none but the genuine article, and all dealers will do well to write to him for circulation and terms before purchasing in other markets. We recommend his articles from personal observation. Our carriage top and our boots look all the better from his application.



## The Postscript.

## THE CREDIST.

A Lecture delivered in Oro Fino Theatre, Portland, Oregon, Jan. 22nd, 1871.—By Mrs. Benjamin Todd.

Reported for the Religio-Philosophical Journal.

When quarels and disputes arise, it is but natural and right that the ground should be canvassed and a candid investigation obtained, which can only cement the concord of the people. This is the most natural manner in which to settle difficulties. But such has been the less followed up to the distorted teachings of the past, and present, and violated law of all being. Warning cries from priests and popes, whose influence carries with them the people, are heard louder and louder in opposition to the voice of investigation, than any other class. Their lofty bearing they would have to speak their godliness, to whom God only reveals his holy will. Hence, to doubt their interpretations, or manifest a desire to ascertain and know for one's self, is blasphemy of the highest order, sufficient to sink one to the lowest hell. Thus the freedom of the mind has become captured and enslaved, and its natural functions destroyed, whose office is to know and prove all things. There is no greater source of quarrel pending with the people of the world to-day, than that of religion. To know the measures that have been taken to enforce religious ideas and observances is enough to curdle one's blood. To think that at any age or among any people religious convictions cannot be admitted and respected, but instead are most rigorously dealt with, is intolerant and barbarous.

I fear we have yet to settle our greatest trouble. Nations may war to the knife; they may thunder forth their cannon and slay their victims by thousands, but the most unnatural and cruel of all was yet, seems smouldering in the womb of the future. Strife for political power, selfish aggrandizement or addition of territory, which is the root of antagonisms in Europe to-day, may often be regained—settled and perhaps forgotten, when the religious conviction of man is ordered to surrender and give place to another, repulsive to human heart and mind, it causes long resistance and the most bitter battle. Religion with their different sects, seem outraged and alarmed. They herald their troops and warn them of the coming danger. The destroyer has appeared among them and threatens overthrow, which edifies tall spires and lofty towers—contaminates their religion, and proves a mightier foe than Lucifer, with his hosts. Licentiousness, with all its trials of evils, is plainly embazoned upon its banner, seducing the young and fair, and perverting wherever it is felt its influence.

Spiritualism is the horrid monster. The Pope is no longer in his crys of infallibility and denunciations of all Protestants as heretics, than are the Protestants of their infallibility and denunciations of Spiritualists as sons and daughters of the Devil. They do not claim infallibility but act it more thoroughly.

Mr. J. W. Seaver, in a last publication, deems it right and necessary that all classes of Spiritualists should be branded over the land as traitors. He says, "Can we not justly denounce the Spiritualists of America as traitors? Do they not declare themselves in waiting to inaugurate a form of treason more deadly than that of the Southern cotton oligarchy? Had they the power and courage, would they not do as bad a thing for the nation to-day, as the Devil could do, were he present as their leader? When they trail in the dust all that exalts woman above the condition of a slave or a brute; when they constantly seek to sap the heart of all virtue, and generate in its stead the elements of falsehood and shamelessness; and with the voice of conscience; when they arope to their things, practiced in all ages only by the Devil, and meanest of human beings, it is to high time that public sentiment had broken silence, and pronounced its awful verdict of condemnation and if its man-like claims are thus persisted in, should it not be punished by the enactment and enforcement of rigorous and wholesome laws?" This is the song of one whose acts are ever guided by his own particular church and creed. The intiress of his mind is a fair specimen of the production of creeds. Creeds are the destroyers of man's freedom,—they generate slavery—lavery of the most brutal order. They produce narrow, selfish beings; hence we can expect no other but pusillanimous declarations from one who has but better God to know or code of laws to guide him. All men and women who subscribe to a creed, sacrifice their freedom, patriotism and liberty. What creeds are honored with highest seat in the kingdom, and given the power to guide and judge the people, may we look for a despotic reign of terror, for their motto is "conform to law or die." Creeds lay down the law to go by and say "so far, and no farther shalt thou go." Afraid of science and progress, and like every coward in power, he seeks to rule and reign with a rod of iron—crush all freedom and annihilate all rights but his own. Mr. Seaver has learned his lesson well and been a good scholar, hence do we hear his appeal to the law and condemnation of traitors. The man who loves his creed and carries out its precepts, must from necessity be ignorant, for it limits the growth of his mind, and with threatenings keeps it within bounds. From such men as these, who are devoid of general knowledge in consequence of prejudices, and especially the grand principles and sciences of the age, has the world been judged and condemned, and at the present moment a disposition is manifest to follow in the same old beaten tracks and carry out the same cruel creeds, as when tyrannical creeds condemned and slayed its victims by thousands over the globe.

Mr. Seaver is in favor, to-day, of the religious of just such bloody carnivals and midnights, which made the hills and valleys to resound with dying moans, put to shame God's holy mountains, and darkened with disgrace the face of all the earth. He would be one to enforce its consummation, enjoy the scenes and the fire wherein the wretch was burning. His creed has been the author of scenes like this, and again are its votaries summoned to repeat the cruel work, for creeds are just the same from age to age, and change not, but seek to crush within their clutch all who dare to think or wish to grow beyond its knowledge. Mr. Seaver's creed has never been attacked; he has all the rights and privileges, which belong to any other and were not bowed down by the voice of his creed, he would go about his business and allow others the same privilege; but he is fighting in its name, which has driven among every people and clique, the curse-haunts of communities and individuals. Creeds are arbitrary, and make no allowance for circumstances or conditions; the growth or advancement of civilization, but demand obedience. There is not a Christian government which has not some statute forbidding freedom of thought and speech, thereby disowning the founders of Christianity, who knew no creeds but exercised charity instead. Go search the statute books of Massachusetts, and there will you find numberless laws forbidding any one to speak lightly of the blessed Bible!

Not many years since in the same State, an action was taken against a learned D. C. of Divinity who had written an article proving

that there was no prophecy in the Old Testa-

ment. Creeds are unrelenting, and your appeal to them is in vain; it reaches not the little comprehension which might warn the heart of the despotic emperor, but falls upon cold and lifeless iron which knows no change, progress or human feeling. As a specimen of humanity, such as hung by the neck the poor Quaker girl of Boston, and left her dangling in the air as a warning for all others, Mr. Seaver declares the Spiritualists of America, as traitors and traitors only to his form of religion, to his creed of which he has made a God, and in consequence none superior to the poor heathen whom he condemns for the same, and of which he would gladly dip in the blood of all who do not bow down and pay it reverence; and all for the sake, and in the name of Christ. He charges them with trailing in the dust all that exalt a woman above the condition of a slave or a brute. He makes extravagant declarations but does not attempt to prove a single one as is usual with his kind. They find this course the easier and more profitable to them. But let us compare notes a little and see which has made woman the greater brute, his creed, which is founded upon one of the many bibles in the world, and which he declares is the only one infallible, or Spiritualism, which will not tolerate creeds or forms of any nature. To begin with, we are told by his infallible book, that God's holiest men were none too good to take pleasure in running riot with their concubines, which could be numbered by hundreds. This seemed to be a legitimate business and allowed by the people. Does Mr. Seaver consider this elevating above the condition of a slave or a brute? Does he think the course of David, a man after God's own heart, with Uriah's wife, after he deflowered her person, and ordered him to be shot, was existing to woman, and one tending to imprint upon the forehead of her sex, charity and purity of thought? This is contained in the Bible book from which he takes his creed, and which only refers to woman as an anterior being made for man's pleasure and convenience. There is not a heathen Bible that what speaks as well for woman as Mr. Seaver's, and some of them better. Even we are created for the express purpose of completing the happiness of Adam. We have no other reason why she was made. Women of the Bible were all of them slaves and their positions were behind their master's back, ready for their call, and never occupied the sphere of companion. But we are told that Christ came to right the evils of the people, but he did little to elevate the condition of woman. The religious and poetical John Milton, declares he has no right to denounce polygamy because Christ nowhere denounces it, but rather by his silence upon the subject encourages it. The most elevating feature of woman in those days was, that of bearing sons to their liege-lord, and if nature had not endowed her in that capacity, she was sent many times as a degraded thing from their presence. The degradation of woman in the past has been so low, and the prohibition of her rights to-day so great, that there is not a man in all the world so big a fool that he would not thank God on bended knees, he was not born a woman. Yet she is human and born of the same God, which should be enough to guarantee her rights and convict her tyrant. From such conditions and from such a book, does Mr. Seaver's creed originate. It compares but poorly with Spiritualism, which grants to woman all rights which belong to human beings, and protects her in them; which buckles on the armor, and enters the hottest of the strife, exposed to flying shot and shell, that are ever being aimed at those who dare to rise up and proclaim against the corrupt and crushing exploitations of the earth, which rule in power over all the people. It offers the kindly hand to woman which leads her on to education, thus fitting her to become her own master and adorn the positions she may occupy. It grants her her birthright, and a private, and a chance to fight right against the wrong.

This would be one degrading feature with Mr. Seaver, for his creed points out we have in public, and tells her to hold her tongue and not to speak. He has been faithful to his Bible from whence he took his creed, she would be forever silenced, and he driven back to the form and degraded vassalage.

Spiritualism has come to woman's rescue, proclaiming her freedom. It threatens to break the galting chains which have worn her body, crushed her heart, and for so many ages been held to clank. If it is dragging in the dust all that exalts woman by unloosing her bonds and allowing her to step free by removing all obstructions to education, and all other means, whereinwith she may gain a honorable and happy livelihood without being driven to sell herself to him, who would only prostitute her person, perhaps have law to assist him, then for one of woman kind, I ask for degradation and will thankfully receive it. Mr. Seaver must throw away his creed and change his principles before he can talk with any propriety of the bare possibility of degrading a woman. His creed and religion can sink her no lower. The character of churches, creeds and one-idea, people is always that of ascertaining without knowing, and persecuting without cause. A religion which bars the door against all reason or investigation, except in one or two narrow channels, when many thousand others are opened inviting our attention, will never revolutionize the world or reconstruct the people. It has had many centuries to do it in, if it possessed the power of falsehood, it would not have been done? Science has dealt creeds the heaviest blow they ever had, and they would know no existence to-day, were it not for men's prejudices, ignorance, and selfish desire for aggrandizement. Creeds bind our growth mentally and physically, destroy our freedom and become our master.

Spiritualism knows no creeds, who can transmogrify, but is free as air. None other can ever reach the condition of humanity, but that which is free.

No other, without a trembling fear, has the courage to investigate the grand phenomena of nature, which reveals the eternal principles of our God, but that which is free and will not bind to creeds, forms, or one idea. Spiritualism seeks to know all it can of truth, and denounces none that it cannot understand. Rubbish is discarded as soon as new truths create it, and is thrown aside without a sigh or tear. This is in antagonism to creeds, and especially the popular one of to-day. For though geology, as an example of their inconsistencies, is admitted, at least from necessity by them, as a truth and a science. Genesis is preached the same, which could not be more in opposition, hence we do we hear the wall of infidelity and fruitless labor. And so long as naught but dry books have been given to the minds of men, may they look for disorganization and tumult; for people will grow in liberality, honor, general knowledge and freedom, only in proportion to the nutriment upon which their souls are fed.

The attack of the priesthood upon the common schools of our land, for the purpose of enforcing the Bible upon them as a text book, has created a storm and riot even to blood. What right have they more than any other religious sects, of enforcing their views upon the rising generation, no one pretends to know. But this is only a specimen of their assumption and ignorance. Public schools are institutions of learning, in which philosophy, science, art and knowledge are attained, and bear no relation to one-sided views and sectarianism. With the same propriety might the dev. other dif-

ferent sects, in different parts of the country, assert the right to promulgate and enforce their particular religion. This would be an interesting scene. We must allow to each one private property in the world, to realize the freedom of the entire community, unless we are contaminating tyranny. Self preservation is the first law of nations, as well as individuals, and we may as well fasten with our own hands the fetters about us, as to sacrifice to the superstitions whim of any sect. They tell us that they do not propose to press their religion, but to read Christianity and the Bible, to which no one can have any right to object. This is not pressing religion is it? telling us that we have no right to object; here is freedom for you. He who would tear down your right hand, the altar whereon a heathen might worship, and substitute his own instead, when this wide world grants room enough for all, is too cruel for human shape. Christian priests assume that the B.ble teaches a universal religion, and in consequence, none have any right to object. They cannot conceive that Christianity is as much a sect as Judaism, Mohammedanism, Buddhism, Dalem, Athesism and many hundred other sects, and much less known than many others; in fact, known only by about one eighteenths part of the world. Then, in order to respect the opinions and religions of others, and allow them the same freedom that you ask yourself, the Bible must be ignored in our schools, and that religion taught which is universal, which we can only find in nature, science, and philosophy. This religion will be dedicated just as fast as mother nature can bear a awful testimony to this. England and Scotland, whose witches were burned by thousands; Geneva made brilliant for three months by the monster fire wherein five hundred were consumed, show the cruelty of creeds. One dictated in Italy, can number a thousand slaughtered; and in France, in which were destroyed more could be numbered. The sacrifices in Geneva were a hundred thousand. Look at the little town of Salem, in Massachusetts, where were put to death, its best men and women, who (if they were witches), is presented to love, honor and obey.

The course of the credist through life, and his bearing depicts the nature of his God. The officers of creeds are cruel, and have wickedly done their work. The Inquisition of Spain can bear a awful testimony to this. England and Scotland, whose witches were burned by thousands; Geneva made brilliant for three months by the monster fire wherein five hundred were consumed, show the cruelty of creeds. One dictated in Italy, can number a thousand slaughtered; and in France, in which were destroyed more could be numbered. The sacrifices in Geneva were a hundred thousand. Look at the little town of Salem, in Massachusetts, where were put to death, its best men and women,

truth, and the subtle laws governing us. To this end, we see all the granite rock, the mineral wealth, and animal kingdom, and as our material is unfolded so, we learn of their laws, forces, and truths.

We interrogated the ocean, and her deep rolling waters inspired us with admiration, and deep reverence for the rich and varied truths she so faithfully chanted.

We inquired of the waving forests, the blooming flowers, and found each struggling to understand truth for itself. But when we come to man—cruel man, whose reasoning faculties should expand, we find him willing to be led; we find him confusing his thinking, reasoning powers within the narrow confines of a church creed; we find him stultifying his soul growth, limiting his freedom of thought, and speech, blindly accepting the sayings of a salaried priest, who informs him that reason is carnal; that he must be contented with knowing only Jesus, and him crucified; that the mysteries of God are past finding out; that truth is within the church, and he must conform to its forms and ceremonies.

Foolish man, thus to trifle with his demanding nature, and suffer himself to be led by a blind priest; truly are they the blind leading the blind, and both shall fall into the ditch of damnation, which is ignorance.

In the writings of Dick, the Christian philosopher, we find that his aspiration, enjoyment and employment, upon entering spirit-life, would consist in traveling from sun to sun, from star to star, from system to system, viewing the magnificent architecture of worlds piled upon worlds. Spurgeon, the eminent divine, upon reading his aspirations, said he would enjoy his time during a million of eternities much better than that; he said he would like to spend five thousand years in looking at the right hand of Jesus, and five thousand at the left hand; he would spend ten thousand years in looking at the right foot, and ten thousand years at the left foot; and twenty thousand years at his wounded side. Now, we candidly believe that no one man envies him his fifty thousand years spent in looking at old sores, and for one, we hope he will be permitted to look that length of time, and then we would like to see him if his time had been professedly spent. For our part, we would like to roam with Dick through planetary spheres, learning the manners, customs and occupations of the different inhabitants, learning their laws and aspirations. We would like to visit the various workshops where the ingenious mechanics are employed. The studio of the artist, the sculptor, and the grand old masters of music, and song. What is truth? The answer is as broad as the universe. There can be no absolute truth, for that which may seem as truth to-day, will assume a broader shape to-morrow. As the mind of man expands, he goes out in his longings for higher and still higher truths; he questions causes, searches for laws governing forces and underlying principles, and thus is he constantly arriving at truth, which is the soul of thing.

## SPIRIT CONTROL.

Letter from M. H. Smith.

BROTHER JONES:—The cause is moving, slowly but surely with us. In our little village of Ossau, we have a Progressive Lyceum that meets once in two weeks in Singer's Hall, that belongs to the liberal Germans, and we find that all begin to acknowledge the humanitarian power that we possess and practice, and the liberal tendency of our cause.

We have just had a course of five lectures from Professor Whipple, of Ohio, on geology, and one lecture on natural religion, which was acknowledged by all to be masterly and soul cheering. He showed the natural tendency of that principle that underlies all forms of Christianity, through all ages, the rise and fall of all the outgrowths from the same, as seen in all sects and parties, and that the age demanded a new and more spiritual religion that must be felt and made more practical, and that the natural impulses of man were working to liberalize, and make mankind religious; in fact, charitable, and to feel that brotherhood; that Christ came to more fully establish, and which all must realize and live before they can claim to be Christians in fact.

Then great men will look at the condition of woman, and generously hearted women rise up to emancipate their sex. Churches will not be busy in worshiping their senseless creeds, baptizing the body with water and the mind with wind, to attend to these human improvements.

Spiritualism is the religion which is already on its way to success, and sure to triumph despite the snapping of priests and their howling followers. It frees the slave, reorganizes society, elevates woman, hurries political corruption into its grave, ex. d. pauperism, ceases wars and insane lust, and corrects the errors of mankind. Which will you choose—creeds or Spiritualism?

Written for the Religio-Philosophical Journal.

## WHAT IS TRUTH.

By Mrs. M. L. Sherman.

This question was asked the Nazarene centuries ago; but as he did not answer it, we are inclined to think he could not; or, thought it best to leave it an open question for each individual to answer for himself.

In all states of the world, there have arisen sects, and divisions, each claiming for their belief, is truth especially peculiar to them. If we inquire what is truth, they refer us to their God, their Bible, and their creed. Thus the Baptists inform us, that truth is a belief in three Gods in one, faith in the stonement, and baptism by immersion, and membership in their church. The Methodists inform us, that truth is only in their creed, church and form of worship; that the Baptists are too strict in the form of baptism, otherwise they might agree, but they believe in three forms of administering the sacred rite, either by immersion, pouring, or sprinkling; each being acceptable to God. The Presbyterians differ from his Baptist and Methodist neighbors in forms, and ceremonies, and believe that sprinkling is the true form of baptism, while the Quakers inform us, that neither form is right, but the true, and only baptism is of the Holy Ghost. Now amid such conflicting belief, how can truth be arrived at, since each sect differ in one of the grand essentials necessary to constitute a Christian, and inherit eternal life?

Said a worthy church member to us, not long since "are you still a believer in Spiritualism, you have not seen enough of its delusions to satisfy you that there is nothing in it, and that you are periling your soul by refusing the offers of mercy so willingly offered you through a crucified, and risen Savior?" My advice to you is, make your peace with God, renounce the doctrine of Spiritualism, for it is of the Devil, and return to the bosom of the church." We replied "Spiritualism is our strong-hold, our comfort in sorrow, our strength in trials, our positive knowledge of the future, it is no blind belief; it is a delusion, it is an absurdity." We have no use for a crucified Savior, for we know that he can save no one but himself; and we think it selfish in you church members, to wish to cast your short-comings upon any one, why not bear them yourselves? If your Savior had so much power, and died to save the world, why did he not save himself from death? In return for your advice, let us bid you inquire what is truth outside of the church, the Bible, and the man-made creeds. Worship no longer an unknown God, strive no longer to enter through the medium of another; a heaven you have not earned; but save yourself, build your own heaven, and answer to yourself, What is truth?

Our sister wished us to make our peace with God, but we know nothing of his whereabouts, and know of no difficulty existing between us, we concluded to press on in our inquiries after

truth, and the subtle laws governing us. To this end, we see all the granite rock, the mineral wealth, and animal kingdom, and as our material is unfolded so, we learn of their laws, forces, and truths.

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John Knox, the renowned Scotch reformer, was always wont to sit at the head of his table, with his back to the window. On one particular evening, without, however, being able to account for it, he would neither himself sit in the chair, nor permit any one else to occupy his place. That very night a bullet was shot in at the window purposefully to kill him; it grazed the chair in which he sat, and made a hole in the foot of a candlestick on the table.

Osce, Minn., March 22, 1871.

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## frontier Department.

BY E. V. WILSON.

## SPIRIT POWER.

Lecture by E. V. Wilson, at Harmonia Hall, Philadelphia, Jan. 20, 1871.

Reported for the Journal by Henry T. Child, M. D.

When we look at an Irishman, we say from his physiognomy, there is an Irishman, and so of a German, an Englishman, a broad Yankee, or one from any other nation, we say they are types of the country from which they came. Their language is peculiar.

In the 13th chapter of Genesis we read that three men stopped with Abraham on the plains of Mamre. They were tired and dusty, knew the value of a napkin and a wash bowl and water. They were hungry, and knew the value of fresh rolls, fresh butter, fresh venison, and Abraham had taken out the best of his larder, and set before them, and they did eat thereof. Moreover, they spoke the language that Abraham spoke.

We are told by the clergymen, with a great deal of sanctity, that these were angels. Very well. Then we have here a type of angelic, angel physiognomy and physiognomy. He is a master of fact, not, real, but true, and made up of the best of the dastardly that is in the world. He is the real devil.

To Sarah K.—You know there is no danger of being condemned by an angry God, and you have never been afraid of endless punishment, for you never believed a word in it.

We have too much speculation about metaphysics; we have not enough about more practical philosophy. Let us take each other by the hand, that we may realize the blessings of soul peace; feel it divinely, its simplicity, its beautiful adaptation to the common law of use. That is what we want.

I now feel the effects of an influence coming from this man [O. B. H.].

He is a prophet. Yet he reflects to me a low despicable state that has been with him in the last ten days. He would have given anything for words of cheer and encouragement. Am I right?

"Fee: you are right."

"I see further that your left brain is more active than the right brain—it is the real thinking power."

To Sarah K.—You know there is no danger of being condemned by an angry God, and you have never been afraid of endless punishment, for you never believed a word in it.

"Right."

Thus, you see, I stand in a mixed multitude, and an influence is reflected upon me, and I go to the person whom it comes. These persons believe it is true. How much more potent would be the magnetic influence upon the walls and ceilings in which persons spend much of their time.

My sensitive persons are made miserable by these causes, whilst they know nothing of the real cause.

By this lady, M. T., I see a very little child, a sickly, a little stout, in front of the window. She is the spirit world some time. It is a very frail little one in long clothes. I judge it to be a female, from the appearance of its face. [Recognized.]

To Mrs. Dr. P. he said, "I saw a very pleasant looking woman with her arms around her, and heard these words: 'Oh, my child, that I could have seen you in this world, and understand how glad I am that you are here!'"

On giving a minute description, this was recognized as her mother.

Going to an old lady, he said: "There is one of the finest looking old men with you, with one exception; he is the most correct man in the world. The man is drawn out of the line. It seems to be your father, a man of fine education and strong will power; a man somewhat wanting in cultivation, but with strong, deep feelings."

You are correct in the description."

I feel now three influences from different parts of the house, and will follow the strongest one, which comes from a little boy. He is very tall, eyes like yours, full forehead, features longer than mine. He threw his influence on you, and hence to me."

I had a brother who answered that description. Can you tell me what he died with?"

First he told a flash of heat, and then a terrible agony, as if something was tearing me in two."

To Mr. S. "I see a spirit here, but do not believe it is any relation to him. There is no similarity. The spirit is that of a frail yet sturdy built girl, with oval features, forehead large, eyes full and vivacious. Died suddenly, at eighteen years of age."

I don't know any such person."

I come to another, who is the phenomena of Spiritualism. Spirits attach themselves for a time, sometimes a series of years, to the magnetism of a person, and cocaine their influence with that person. I will here relate an instance in my own life. In my early experience as a medium, a spirit came to me, calling himself Moses. I asked him:

"Why have you come to me? I am a Grecian unbeliever, have no respect for your philosophy, your law, or your economy. Why do you choose me?"

He replied: "I can assure you; can do almost anything with you, from the fact that you are fearless, aggressive, arbitrary in your nature, and thereby agree with me spiritually."

But Moses could not do it! He left me, and I have never been troubled with him since.

The 22d of December, 1852, I was called to Liverpool in 1852. I put similar questions to him, and asked him what he could do. He said:

"Nothing outside law, much under law. If you will be educated and developed from my standpoint, you will make a man and a philosopher."

My physician, Dr. H. C. Wright, who died in 1852, came to me, and said:

"My influence has ceased. I will give you a prescription, and if you follow it, there may come a time when I can return to you."

He left me on the 23d of August, 1862. I felt no more of him until the 24th of August, 1864. I was then in the United States. He has been with me ever since.

There stands a very beautiful young woman by the side of Dr. T. There is a striking resemblance in her development. The line of the mouth differs.

This woman had some great mental grief that she created within her own soul. In early life you told me of friends. I do not know if it is a daughter or a sister. Dr. T. said that I can tell her any more fully than that. You stood as her friend, and exposed her cause. She comes now as an angel thanking you, reflecting the kindness of her soul toward you.

The doctor recurred to her.

The spirit was described and recognized. Peter G. in his history, said he died twenty-one years ago. I knew such a man, [H. T. C.]

A man in a sailor's dress who died fifteen years ago—had been in the Army and Navy both; fell from the fore yard and was drowned, stood by a gentleman who did not recognize him.

Several other persons were described satisfactorily.

Among the pictures which I have described in the RELIGIO-PHILOSOPHICAL JOURNAL for Feb. 4, was one presenting the face of my wife as she lay in death. On another plate she was presented in beauty and youth, as I left her to the other.

She has her hair done up in five scallops, and this artist never saw a female head done up in that manner. I saw a woman there who had been one dressed in the manner for fifteen years.

The back has returned freighted with the most important items of her history; when I led her to the alter, and when I laid her body in the grave. I asked the question mentally, "Can spirit photograph understandingly on the plate?" The answer came: "Yes, they can," and these photographs were taken.

Neither of the photographers knew anything of my thoughts.

Here, like the instance of Abraham, we find the evidences of the individuality of our being; but most of the clergy refuse to discuss modern spiritualism. We go to the law and the testimony. You and I made up of certain elemental properties, and these properties reflect their influence in either of the manners of light.

Take any person at birth, and begin to feed them on one kind of flesh, pursue it through life, and in their natures they will give the traits of character of that flesh that they have fed on.

Take Patrick or Bridget from Ireland at twenty years of age, rough, uncouth, ignorant as they may be, eat good food, and their children will reflect but little of the father's or mother's antecedents.

We can change the mental and spiritual manifestations by means of the material environment. Is it not true that we pale more easily to this matter? You marry a beautiful spiritless girl to a coarse, selfish, avaricious man, and we see that the man's mind is more of the character of the type, he is the ascendency. Let a young married couple, gentle, amiable and loving, go to live in an old house, in which a dozen coatings of paper are pasted on the walls, each one filled with the meager and of former dwellers, and there is reflected inharmony, discord, unhappiness, and the newly married couple will

find their first issue will partake of the character of the house, more than that of the father and mother when they went there.

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legacy of her language, her laws, her mother, her literature, and her religion.

To religious despotism, impeding, speculative decisions, and class-legislation, may be attributed the decay of nations....

..... Aware of the resentment I am provoking, I yet shrink not from the encounter..... We are no longer burnt at the stake."

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## Original Essays.

Written for the *Religo-Philosophical Journal*.

## ASTROLOGY.

By Prof. W. H. Chaney.

## NUMBER TWO.

Although my previous communication called forth numerous letters of inquiry, I at first attempted a separate reply to each; but since a majority of the inquirers ask nearly the same questions, I am led to conclude that a few points are of sufficient public interest to justify a second article upon the subject.

The science is not new, but the oldest of which we have any record. The ancient Chaldeans give an account of an epoch when the verbal equinox occurred in the sign *Libra*. A calculation of the precession of the equinox shows this period to have been more than fifteen thousand years ago. The Chaldeans were close observers of the heavens, and their literature abounds in astronomical allegories. They led nomadic lives in their primitive days, tending their flocks by day, and pitching their tents at night; hence it was natural for them to study the heavens. They divided the apparent diurnal pathway of the sun into twelve equal parts of 30° each, and having observed that persons born when that sign was rising which we call *Aries*, had long, oval faces, which tapered to the chin, they represented that sign by a ram, because they had no written language whereby to express it, and were obliged to resort to hieroglyphics. Such persons were of hasty temper, quarrelsome, courageous, and disposed to command obedience.

Thus they persevered in their observations, founding Astrology by induction, until they had placed an animal in each of the twelve signs. Taken together, we call these the "Zodiac," and *Zodiac* means "a circle of beasts." Four of these beasts, namely: *Taurus*, *Leo*, *Scorpio*, and *Aquarius*, were deemed most important by the Jews, because the four seasons commenced when the sun entered these signs respectively. In blessing his sons, Jacob divided the twelve signs among them giving *Scorpio* to *Dan*; but when, by the precession of the equinoxes, *Scorpio* fell below the (quincinal), the Danites repudiated *Scorpio* (the Devil), and substituted *Aquarius*, its mate, in its stead.

With this explanation, the reader may understand the "four beasts" in heaven, spoken of in *Revelations*. The "four-and-twenty elders" are the twenty-four meridians of celestial longitude. The cry of "Holy" by the beasts, is each calling for the sun to come, for *Holy* means sun.

During the dark ages, the science of Astrology was almost lost. The English have given it more attention during the past two centuries than any other nation, and among the noted Englishmen who have been its advocates, may be mentioned Sir Isaac Newton, both the *Bacons*, the poets Dryden and Byron. These were amateur astrologers, and in consequence of the unpopularity of the science, rarely alluded to it. Newton, however, wrote a sketch of its history. See also the life and works of Dryden, by a lady whose name I forgot. Tycho Brahe, a distinguished Danish astronomer, believed in Astrology. His pupil, the wonderful Kepler, was a devout astrologer, discovered several new aspects, and corrected many of its errors.

J. R. Morrison is at present the most distinguished living astrologer. He entered the Royal Navy of England when but twelve years of age, and has risen to the rank of Post Captain. From that time to the present, a period of over sixty years, he has been a hard student in Astrology and the sciences generally. He is the author of several very valuable scientific works, published over his own signature, as well as several astrological works to which he has affixed the *nom de plume* of "Zadkiel." I preserve as a choice memento an autograph letter received from him while I was languishing in prison, whither Christianity had consigned me on account of my Astrology and Spiritualism.

So far as I can learn, I am the first American who has taken a bold and defiant position on the side of Astrology, and mine has been the fate of all pioneers in the cause of truth. When truth cannot be crushed by reason and argument, Christians generally resort to force. I say this, not in a spirit of unkindness, but because it is true. I wish it were otherwise.

Only one book entitled "Astrology" has ever been published in the United States. This is by Hoeback, a rank impostor, and is as great a libel upon the science as he was upon a man. I am dependent entirely upon England for works treating upon Astrology, and they are very scarce and costly, except such as are of recent publication. "Ephemeris," for the present year, can be had in one volume for love or money. I have one from 1850 to 1855 for which I have been offered \$50. It will cost \$3000 to type it for publication, and to accumulate this sum is more than the great sum of my declining years. Without it nothing can be done with a *Mystic*, and the science can never become generally known. I have interested many wealthy persons, and some patrons, moderately, very liberally, but are afraid for their friends to know it. No one has ever yet said to me, or even hinted, "Professor, I will help you out."

Jupiter commences his transit on the mid-heaven of my horoscope next August, and under the benign influence I trust I may succeed. If so, I shall open a school for teaching Astrology, and when students have properly mastered it, give them diplomas, that they may not be suspected of being impostors, who are now the bane of the science.

The exact minute of a person's birth is important, in order to make full and accurate calculations. But since this can rarely be given, there is a method for determining it. But the astrologer cannot do this without a personal interview. Nine times out of ten a tolerably correct delineation can be given from the hour being stated, yet there will be occasional failures. With the time of birth given within a few minutes, I would soon not see the person. Many persons have written me who know only the day. For such I can do nothing by way of nativity, yet might, by horary Astrology, do something by way of events, etc. But that is not my specialty, being only an amateur in that branch of the science. Hence many inquirers will understand why their letters have not been answered. From a personal interview I can generally arrive at the hour, when only the day is known, but sometimes fail. Perhaps I might discover the hour from a photograph and a statement of some important events with their dates of occurrence. But in these cases have failed often than I have succeeded. With a full date of birth, I always get a success. My charges for a written nativity are from ten dollars to one hundred, according to the fulness of the information desired.

It is true that two persons born at the same minute, will be similar in a general delineation. But the place and rank in life make great modification in the details. Thus a poor tradesman was born near the same time as George III. of England. He bore a resemblance to the king; was subject to the same ailments of body and mind; commenced in a small grocery business

the day George was crowned; was married at the same time, and died the same day; but in consequence of the difference of rank, there were far more points of difference than agreement in the minute.

Astrology does not prove fatalism any more than phrenology. True, no person can escape the evil influence of a transit of Saturn on the mid-heaven, but man avoids many of the evil consequences by judicious preparation for that unhappy period. Illustration: Two farmers were gathered by their horses. One was the victim of a three-days rain-storm approaching, and the other does not; the former secures his hay from destruction, but the latter is caught and suffocated. Now it was unavoidable fate that it should rain; but it was unavoidable fate that the hay should be damaged.

Some men are born natural thieves; the positions of the planets indicate it, and so do the phrenological developments; but it does not necessarily follow that such persons are fated to die in prison for them.

Man is endowed with reason, and gifted with power to avoid many of the consequences of an unfortunate organization, and hence his responsibility; but he cannot escape his peculiar organization—the result of the sins of his parents and ancestors. He is an agent, and has a certain sphere in which he can act with freedom; but he is not a "free moral agent," else he would change his unhappy organization, and no longer be subject to temptations.

All talk about "free moral agency," and "blind fatality," springs from the extremes of superstition, namely: *Christianity* and *Infidelity*. Truth, like Spiritualism, occupies middle ground.

I will say, in conclusion, that I have not yet decided upon the place where I shall open my school. Something will depend upon the encouragement offered by the citizens of different cities. I shall probably go to the highest bidder, East or West.

Auburn, Oregon.

Written for the *Religo-Philosophical Journal*.

## ROSICRUCIAN MUNIGS.

By F. H. Bowd.

My friend—"The Rosicrucian," as he was called—was "out in the wilderness." That wilderness was the world's great want and woe, wherein deserts, sun baked and parched, lay in silent loneliness; and vast swamps were there, redolent with filth and rotteness, wherein the eternal shadows of night rested, and frayed out whose recesses came sounds all the night long to the ears of my friend, which nearly drove him mad. There was moaning of breaking hearts, mingled with the cursings of hardened, lustful demons, who continually stirred the filth of the swamp. Strange denizens of the wilderness and the night were there—Trolls and panthers, which slept not, but constantly preyed upon the poor hearts, which, bound and imprisoned in the filth, moaned and struggled as they died.

My friend could not sleep nor rest, in the little, by reason of the unnatural howling and moaning of the wilderness, and so he wrote and sent out the following circular:

## MYSTERIES OF HUMAN LOVE.

LOVE lies at the foundations of human woe and woe. To know how to generate and increase the power of love, is the aim of all human knowledge.

This Prof. *Teach*. He turns domestic discord into sweet repose, and quenches the fires of disgust and hate which lay waste the human soul. "Men fall, sicken and die through feeble will of will." The Prof. teaches the feeble will to grow. Ignoring the pullng sentimentalism of modern socialists and free lovers, I come to you teaching the divinity of marriage; explaining its laws, physical, mental, and spiritual. "Evil is to him who ev ill thinks." To correct the thought, is to build anew the soul. To control evil, is to make it good. I deal with the hidden, mysterious, and unknown. Teach the unloving and the unloved, how, whom, and when to love. How to become attractive. And also assist such to come in rapport with the loved ideal, and hence win his or her affection, and retain them. To control wayward, erring husbands or wives, and bind them to home-love and happiness. I point out by scientific methods, the kind of business you are by nature adapted to. How many blighted lives there are, all from malediction in youth. Success always follows adaptation! Bring your children to me.

But the demons could not understand this circular, nor the man, nor the breaking heart; but my friend (whose heart was more broken than theirs), could read hearts as a printed page. So the demons howled more and more, and stirred up the filth of their lusts, and poured their aimes upon him. But soon the breaking heart found him out and poured their woes at his feet. Many who were victims of a terrible curse called "hypocrisy," poor sensitive women, robbed of their vitality by sensuous husbands, and others, both men and women. These were armed, and shrouded them round about with a protecting power. But the rays of light in their madness—in their lustful insanity, and he seeing their woe, their unfortunate condition, sent to their beds unbed-fel low to rob them of their lust. Thus he tamed the wild beasts, and helped them even against their wills, "out of the wilderness."

Written for the *Religo-Philosophical Journal*.

## HISTORY OF RELIGIONS.

By Benjamin Todd.

Spiritualism stands unparalleled, compared with all other ideas that have been given to the world, in its scope, power, truth, and benefit to mankind. Other religions have had their day of usefulness, from the most ancient Grecian mythology, down to its last relic, as exhibited in the present form, the so-called Christianity of to-day. But in the wildest hungering and thirsting of the human heart, out of which the varied religious ideas of the world have grown, there has been a foreshadowing, a prophecy of what the womb of Nature held in thrall, waiting for the growth of man's intellect in spirituality, that he might be made the happy paragon thereof. It is pleasant, and perhaps profitable, to notice the religious growth of mankind, as step by step they have risen from the darkness of the past to the glorious unfolding of the present day.

Leaving those religious ideas which existed long prior to those revealed in the Old Testament, let us notice some of those contained in this book. Each had its modicum of truth and adaptability to existing needs, but the rapidity of the change in the upward scale, in obedience to the law of growth, establishes beyond all doubt, the proposition that none of them were designed as a finality.

Commencing first with the *Adamic* church (admitting the history to be true), though it was on a low plane of existence, it had its use, its renown, and its benefits; but, like all other re-

ligious institutions from that day down to the present, when it became strong in numbers, it grew tyrannical, arrogated to itself special privileges as a God-favored class, and, hence, became bigoted in opinion. From that very moment men ceased to grow spiritually, declaring that they had attained unto the same of truth, and whenever taught more than they were ignorant and infidels. Consequently, when *Noah* came with his flood of lies, he was treated with contempt and scorn. Nevertheless, in the midst of their deridings, the *Adamic* church went down beneath the stronger and clearer light of *Noetic* teaching. We should not fail to notice the discouraging circumstances under which *Noah* commenced the introduction of his new and adored ideas, for they contain a most excellent lesson to reformers of to day. He had only seven followers, and they were of his own family. This was a small number indeed, with which to attack the old and well entrenched institutions, fortified by ignorance and bigotry; Yet, strong in his inspirations, with an unbroke confidence in the mighty power of his great central truth, to cope with error and conquer it, he fearlessly assailed their effects and wrought-out institutions, caring naught for the slanders and anathemas hurled against him. He had the satisfaction of seeing truth triumph over error, and abundant success crown his efforts.

Next came the *Patriarchal* dispensation, with its rigorous rites and stern character; but that went down in Egyptian bondage, and an apparent stagnation, as far as the growth of that people was concerned, shew its shadow over them for four hundred years. But, in fact, it was no stagnation, after all. It was only the retiring wave, that rolled far into the sea, as if to gain new power, that, on its return, might carry them with its augmented force, to a higher position than they ever before attained.

The *Mosaic* dispensation, though pregnant with licentiousness and crime (tryed by the moral standard of the present day), and written in blood from its earliest history to its close, was a grand education upon what had been previously displayed inasmuch as it was the first to teach the *Adamic* race that God—Creator, power from Egypt, in bringing order out of the chaotic, heterogeneous mass of humanity. What though it did require forty years for its accomplishment!—it is a Herculean task, and great credit is due to his ability. His grand final idea, namely, the unity of Divine Being, was a grand advance upon the ages that had preceded him. What though he did individualize his as a partialist, and endow him with all the passions of the human soul, yet this did not destroy the great central idea, that, by the power of inspiration, had been born of his thought. Undoubtedly it was to this central idea, that *Moses* owed his success. Under the strong impetus given by his inspirations, the signs of progress flowed down for centuries through the line of *Judges* and *Kings*, until at last, the inspirations of the Hebrew and of the old Pagan world blended in one stream, and formed the basis of what is known as the Christianity of the present day. All the various sects that have risen during the last eighteen hundred years, have been led by men of new inspirations, superior to their times; and all have contributed more or less to the great store of truth the world possesses. But the grand crowning act in the great drama of the religious world has been reserved for Spiritualism. This soul-beautifying religion, born in answer to the needs of humanity, and cradled in the arms of the angels, is indeed the key-stone of the arch that shall unite the earth-life and spirit-life indissolubly. Of its objects and attainments we shall speak in our next article.

Written for the *Religo-Philosophical Journal*.

## A DISTINCTION WITHOUT A DIFFERENCE.

By J. A. Sawin.

"UNHOLINESS IN THE CHURCH, SIN IN THE WORLD."

One of those theological lights who parameter the country under the name of *Brangalist*, holding protracted meetings for the purpose of frightening people out of their senses, and into the church, gives an account of his operations last summer, and of the great success which attended them.

Among other interesting statements is one to the effect that church members are anxious to increase in holiness, and when he approached them with his gentle admonitions, instead of being offended, they were rather pleased, and didn't get mad at all; and he winds up this edifying paragraph by giving as his deliberate opinion, that it is high time to contend against "unholiness in the church and sin in the world."

Our reverend writer doubtless relies on the stupidity of his readers, and thinks they will not see his implied admission, that therefore he and his brother preachers have not contended against "unholiness in the church and in the world," a truth which all not bound up in creeds very well understand. But this idea, that there is no "sin" in the church, only a little "unholiness" if you please, is sick beyond description. How it must fester there! lucky heirs of salvation, who, having been born again, and cooped up in an Orthodox church, are as innocent of the light of heavenly truth as an Indian is of astronomy, to learn from their religious teachers that they do not sin.

They have had vague fears that they do some sin a little; but now all such idle fears are dissipated. When an Orthodox deacon becomes a railroad gambler, and by an untold amount of misrepresentation, deception and falsehood, cheats thousands of families out of their property, sending some of them to the madhouse, and causing others to commit suicide, it is only a slight unholiness; but when that Infidel does a little necessary work on Sunday, it is an awful sin! When a Methodist preacher drowns his wife, or seduces an innocent girl, it is only unholiness; but if a child of nature holds communion with a departed friend, and receives lessons of wisdom and love, it is a sin! Oh, ye blind leaders of the blind! when will you realize that you are all buried in the mud of the ditch?

It appears that the unfortunate conditions in which the clergy are embedded, and the dark mental atmosphere with which they are surrounded, cramps their intellects, blinding their perceptions of truth. If they make an attempt to argue against any of the newly-discovered truths in science or religion, it is always an appeal to the prejudices of the people, and can be effectual only with those who cannot or will not reason. As an instance of this, let us notice Father Hecker's late attempt before a Wash-

ington church. After stating how reluctant he is to discuss this question in public—a condition common to all shrewd preachers—his first important statement is, that "those who believe in the Catholic faith, Spiritualism brings nothing new." Now, if this means anything, it means that Catholic priests are familiar with all kinds and degrees of modern Spiritual manifestations; and so, they amalgam with the truth that when a lar leaves the earth-form, he is not instantly transformed into an angel of light, but for an indefinite period remains in the same dark condition of mind which troubled himself and others here. And now, if truth is the aim, and conveys the glide of the Catholic priest, how can he say, as he does in effect, that there is nothing in common between modern "Spiritism" and that of the Catholics?

Azale: after editing the genuineness of modern Spiritual manifestations, he quotes from spiritual authors, "against whose characters for honesty nothing could be urged."

Now, Father Hecker knew that these men were ardent propagators of Spiritualism, from an earnest belief that it would benefit the human race; and yet he pretends to prove by them, that no reliance can be placed on spiritual communications outside of the Catholic Church—thus impeding his own ministrations, and involving himself in inextricable absurdity. Better not try again, Father Hecker, unless you can keep your effort from the eyes of the intelligent thinking world.

But what a confused medley do these clerical opponents of Spiritualism exhibit to the world. One will utter the strongest Spiritual truth in his sermon, and avow his belief in the presence and influence of our departed friends, and when asked if he believes what he has said, answer, "No!" instance, H. W. Beecher. Another says that spiritual d) most certainly communicates, but only those who are congenitally deaf and dumb enough to do it. Evil deceptive, lying spirits are still free to come and distract their friends from their path of virtue and good and truthful ones are not allowed to say a word. Please tell us what kind of a God you have to manage these matters! Still another class declare, with as much assurance as though they could read the minds of all the mediums in the world, that said mediums are all impostors. Tell us, ye wise Doctors of Divinity, which of you are right—for you all belong to one or the other of these classes?

Better settle the matter among yourselves and so combine your forces, for in this contest against the angels of light, you must see the folly of dividing your army, and being beaten as a master of course.

Evansville, Wisc.

Written for the *Religo-Philosophical Journal*.

## ANIMAL MAGNETISM.

By C. J. Browne.

I have been much entertained by the discussion of somnambulism by those two noted M. D.'s, Underhill and Fahnestock. Seemingly, they are directly opposite to each other in theory, as to what is the truth? Is it not possible for both to be correct? If Underhill is correct, (and I am inclined to accept his view) that one person can change another with his magnetic force, or as some call it, animal magnetism, until the subject is completely in the mesmeric or somnambulic state, does it not follow that the operator can exercise control over the person? If Fahnestock is correct, when his subject enters the state pre-determined to act wholly independent of the operator? If not, is the inability of the operator to control the subject an argument in support of Fahnestock's theory that mesmerism is a delusion, a myth? I would like Dr. Fahnestock to explain the following.

One day while I was amusing myself with a microscope, and it was working with ease and grace, a friend entered and watched the machine, as the paper arms flew round and round, as if moved by an invisible current flowing from the ends of my fingers. The moment that he approached and laid his hands on the table at which sat, and within whose scope was reversed, I tried a number of times, with the same result, after catching my friend not to breathe on the machine, or hold his face toward it, as he placed his hand near mine. My explanation was, that my friend was very positive, negative and receptive, consequently was subject to me, and that the machine was a strong current of vital force or magnetism.

Will the doctor give me some other rational explanation of the phenomenon? I will caution him against referring me to "faith." Faith may be powerful with some, but I have never been able to clearly comprehend what faith is.

If the operator does not disprove the assertion that no person possesses the power to another into the somnambulic state? I admit that a person can enter the state without the aid of an operator, but that is no argument against the power of an operator to force another into such a state. May not those who enter the state at will be surprised by the sudden onset of a somnambulic state, without any external manipulation? It is natural, I think, for youthful minds to be inclined to be magnetized. I trust that such conditions wear off with years, as the mind accumulates knowledge, and does not return during second childhood. There are too many, even in the progressive ranks, who are too poor and captious upon subjects which they have never mastered sufficiently to satisfy a doubtful mind.

Charity of opinion is greatest of all the Christian virtues.

Dutch Flat, Cal., Feb. 27th.

Letter to Austin Kent.

Austin Kent—Dear Sir:—I have just received a letter from Philadelphia, relating a similar case to that described by yourself in a concluding paragraph, in last week's *JOURNAL*. I allude to your friend's writing to you at D., where your mind was, and as this case, from its similarity, may not be uninteresting to you. I will give the main features of it in a condensed form, with my explanations, etc. The son of a Philadelphia gentleman, being an excellent clairvoyant as well as a medium for spirit control, saw and described a strange gentleman at a friend's house, some three miles distant, but upon going there, they did not find him.

This was exceedingly mortifying to the clairvoyant, and as he had never failed in experiments of the kind before, his doing so then, seemed to be unaccountable, and the case was referred to me for solution. As I had been corresponding with the gentleman whom the clairvoyant saw at the above place—but who now resides fifty-five or sixty miles from where he was seen by the clairvoyant, I could easily account for his seeing him there, for in every letter that he wrote to me, he regretted very much that he could not be where he was seen by the clairvoyant.

Both cases, I think, can be explained upon the principle, that the mind, is the spirit, in erasure of the body, and that wherever it may be, there, any good clairvoyant or clear-minded individual can see the person if they are as disposed. But, although this is so—a spirit not separated from the body, or which is in a normal condition, cannot impress one who is in a somnambulic condition, and, moreover, that he can read the clairvoyant's mind. Somnambulists as well as clairvoyants of the body, can impress each other, but no one in a normal condition can impress them; therefore, no spirit that is in the body, (unless in an abnormal condition) can have the power of one that is out of the body.

I make this explanation, because some persons think as they have a spirit within, that they possess a spirit's power, which is by no means the case, and the nearest approach to it, is when the body is in a somnambulic condition.

With respect to yourself, I have but to say,

that as I am not acquainted with the nature of your afflictions, I cannot tell what might be necessary for their relief. But this, I can assure you, that if there be no positive destruction of the diseased parts, that is, if, when in a somnambulic condition, a positive resolution be made, that the disease shall cease to annoy, that relief will certainly follow, in exact proportion to the resolution made, or if, when in the same state, the head is only aroused the rest of the body will be in the insensible condition, and as long as it is kept in that state, (which a little practice will enable all to do for an indefinite period), it

will be impossible for pain to exist. But as I am in the dark respecting your afflictions, I cannot advise knowingly. You are at liberty to do with this as you please. It will give me pleasure to hear from you, if it does not inconvenience you to write.

W. M. B. FAHNESTOCK.

Lancaster, Penn., Feb. 24th, 1871.

## DANGER AVOIDED.

Letter from Harry the Medium.

S. S. Jones:—Esteemed friend and brother, I cannot refrain from writing you of a very narrow escape we had from, perhaps, losing our lives, through spirit impulsion. We closed our scenes at Des Moines last Saturday night, and intended to start for Clear Lake on Monday morning. Sunday night Mr. Davenport said he was very strongly impressed not to go until Tuesday morning, but I thought we had better go, as we were all ready to go. In the morning, or rather towards morning, I was taken very sick, so that I could not leave the house all day Monday, which, of course, prevented me from going until Tuesday. When we arrived here last evening, where we had to lay over all night, to make connections at Mason City, we found that the very hotel, the B-wler House, where we intended, and should have stayed, was burned. The rest escaped by jumping from the second-story windows. I shudder when I think of it, and feel thankful that we were saved by our guides. We had a very pleasant time at Des Moines, and have awakened a great interest. Shall be in Chicago in the course of three or four weeks, unless I receive a call that I don't know or at present.

Mr. Davenport joins me in kind regards to you and all the friends.

Respectfully,

HARRY BASTIAN.

Ackley, Iowa, March 1st, 1871.

Letter from William H. Thompson.

BROTHER JONES:—I have read that question "Who are they?" as long as I can stand it without making some reply. I see that I am indebted to you financially \$500, and generosity beyond computation. The first debt, I hope to cancel by the 1st day of May, or before; the second, I never expect to cancel; but as long as I can earn three dollars a year, above necessary expenses, I shall take the *JOURNAL*. I am much interested in your "Search after God"; but I am more particularly captivated by your independent style of handling people and things—without gloves on. I do not like to presume too much on the generosity of a friend, but I can appreciate a favor, and will pay for what I get. I do not wish my name published gratuitously, and shall use my best efforts to prevent it. I try to be a true Spiritualist, and to do what little I can for my brother man, and shall keep on trying while I stay here on probation. When I find I can't pay for the *JOURNAL* any longer, I will say so like a man.

Seneca, Crawford Co., Wis.

Thank you, brother. That is the ring of the pure metal. Such as you we love to serve.—[ED. JOURNAL].

## WILL OF ROBERT BARNES.

Letter from Sada Malley.

Truly, hast thou spoken good *JOURNAL*. This grand will is the most important bequest of the age.

Oh, Robert Barnes! May thy great, free noble spirit, attended by a glorious band of angels, hover round the executors of this thy last will and testament, guiding them, and influencing the board of trustees of the Indiana State Association of Spiritualists to expeditiously, wisely and prudently carry out thy noble bequest, according to thy grand and benevolent design.



## Religio-Philosophical Journal

S. E. JONES, EDITOR, PUBLISHER AND PROPRIETOR.  
S. E. FRANCIS, ASSOCIATE EDITOR  
Office 137 and 139 South Clark Street.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.  
All letters and communications should be addressed to S. E. Jones, 139 South Clark Street, Chicago, Illinois.

CHICAGO, MARCH 25, 1871.

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Religio-Philosophical Journal.

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## A SEARCH AFTER GOD.

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Amidst the cries of his many friends, and tender appeals of his wife, to God, that he might live, this philosopher, Lucretius, had passed to the Summer Land. He expected to find God there; to be brought in contact with him, and worship him in spirit and in truth. On awakening in the spirit world, under the enchanting music of spotless innocence, manifested in a circle of cherub children, he found himself in the genial company of those who had long since passed away, and he could hardly appreciate the change. While his eyes were feasting on the beauties around him, and his ears listening to music of exquisite sweetness, he felt the gentle presence of a daughter's arms, and as she caressed him, and said, "My father, my own dear father," there arose within him unutterable emotions of delight. On his left, was a circle of little innocent children, with their songs of welcome; on his right, old acquaintances, relatives, and friends, while bending over him, with her sweet lips pressed to his, was his own dear daughter. A philosopher, in "Search of God," receiving a grand reception in the spirit world! True, he must have been astonished! He thought, "Is this scene one that Aladdin's Lamp has produced, and will it soon vanish, leaving me a wreck on the material shores?" But all to him, was a reality. There was not, however, any psalm-singing, no thrumming of golden harps, or shouting of praises to God anywhere. He looked for the throne of Deity in vain; it was nowhere to be seen.

Amidst the grandeur of the scene, it is not strange that on his first arrival in the spirit world he should interrogate those around him, and desire to know something in reference to

the being after whom he had been searching so long. O inquiring mind! on the wings of reason, you scale the starry heights, and hold communion with those in the spheres above you, and while listening to your own musings, watch for some white-winged messenger to bring you a knowledge of the higher spheres. Yet, above the storm-cloud, above the star-light that greets the vision, beyond that which bears the impress of man, he turns his ears to catch some strain of music that a messenger of love has sent forth as a note in the grand universal song! On the human mind—it will never falter! its mission is transcendently beautiful and grand. Beyond the fiery cars of the sky, or the pulsations of moving worlds, where blank space is spread out like the Deceit of Satan, he searches for some green oasis, as the Ark would on the sandy plain; and when he finds it, it presents to him new pleasures, new beauties, new revelations! Yet, beyond the star-light there are fields to be improved, new worlds to be made, grand schemes to be inaugurated.

We falter for a moment in our search. Is this the region of the constellations Andromeda, we behold a magnificent world, and it is in flames! There is a conflagration there; the world is on fire; the elements are in terrible commotion! This was a new world, passing through the rudimentary condition. There were no animals, no worlds created and launched forth to bloom with civilization and refinement. He is not the maker of that ocean stemmer; nor that comet with its long train of translucent light. He did not originate gas, that cities might be lighted, nor strew the heavens with those brilliant luminescences. He did not form that chronometer watch, with its wheels mathematically arranged nor organize the motion of the planets as they "keep the time" that a wise mathematician designated. There are mathematicians that institute rules for the formation of a watch, and mathematicians who institute rules for the formation of worlds. O child of earth, let your aim be upward! Our vision sweeps the fields of space, and none but individualized intelligences greet our vision. We see Mars, Venus, Jupiter—all the planets, and know that they are not the result of the labors of an Infinite God. Nowhere do we see a God. Everywhere we see man, and the works of his hand. Who does not want our position to be true? Child of earth, do you call us sacrilegious, when we picture to you the grandeur of your destiny, and exhort you to lead noble, pure lives, to exalt yourselves, by lifting some prostrate form beneath you? Ah, call us a blasphemers when we deny the God of Abraham, Isaac and Jacob, and look with contempt on brazen images, and do not agree with those who worship a God who has all-power, but not power enough to make himself known! But we, while we blaspheme, as you think we do, will proceed on our earthly pilgrimage, sowing the seeds of charity, assisting the needy, encouraging the cast-down and weary, knowing well that reward will follow every unselfish act.

To be continued.

with the inimitable universe, and in order to advance himself in the scale of existence, he is constantly investigating new subjects, and solving problems connected with his own life. Connected with the formation of every world is a circle of spirits. They control the forces that develop it, and prepare it for the reception of human beings. But occasionally a mistake is made, and accidents occur, and then investigation is at once instituted, and the blame attached to the right parties. The news of this conflagration spread far and wide in the spirit world. Perhaps those who published the event, gave correct accounts thereof, and all ergo are held responsible of the Spiritual Philosophy as it has heretofore been. While it will treat with the utmost courtesy all opponents who base their opposition upon sincere arguments, however untenable, it will not spare from exposure hypocritical cant and ostentatious pretensions, devo'd of merit, however unpleasing the task.

It will be the aim of its editors to make the JOURNAL every way acceptable to the bold lover of truth. To that end we invite the co-operation of all old friends, and the kind and forbearing spirit of new investigators in this great and revolutionary field of reform.

## THE BANGS CHILDREN.

An Interesting View of the Spirits—Mrs. Bangs' Report of the First Manifestations in Her House—A Synopsis of what is Daily Happening in the Presence of the Children.

We have on three occasions been invited to witness the wonderful physical manifestations of departed spirits in the presence of the Bangs children.

These manifestations take place in a fully lighted room, and yet musical instruments have to be enclosed in a box or dark room, in order to enable spirits to play upon them.

The family all seem to be mediumistic, but two little girls, aged respectively eleven and seven years, are considered the best mediums.

The manifestations were so varied in our presence, that we shall give but a faint outline of them in this article.

A long, heavy, extension dining table is brought out, and an ordinary table-cloth is spread over it. The family are seated along on one side, and as many as is convenient, fill up the circle around the table, excepting a space of about three feet between two of the children, which is left vacant. In this vacancy is placed a chair. The audience who may be present, are seated around the room.

It is then quite usual for some one of the family to ask a little spirit—son of the Bangs parents—if all is right. This little son passed to spirit-life when only fourteen months old, but is now plainly seen and talked with by the other children. In response to that inquiry, an affirmative or negative answer is given by a certain number of raps or tips of the table, or by the tipping of the vacant chair above referred to.

If the answer is in the negative, one of the children puts a slate under the table, upon which a pencil is laid. Immediately the sound of writing is heard on the slate, and yet the hand of the child and the slate where she holds it, is in plain sight. As soon as the sound of writing ceases, the slate is placed on the table, and thereon is found, in plain English, such corrections as are required to be made in the circle to improve conditions for better manifestations.

Sometimes, some one plays the piano, then the chair above referred to, dances (apparently with delight), keeping time to the music without any thing or any one touching it. The table, also, often hops and skips about as if an intelligent being, keeping time with delight to the music.

The children are also *clairaudient*. They hear the spirits talk, and give what they say to the members of the *society*, whereupon the spirits in turn give their assent to the truth thereof by raps on the table, or by forcibly tipping the vacant chair. This chair seems to answer a very important purpose. It is always ready to respond to any one's inquiries, when requested. For instance, one directing an inquiry to the chair says, "Aair, is John Smith—or some less noted character—present?" The chair immediately responds by one, two, or three emphatic tips, which are understood to mean respectively:—no! I don't know! yes.

One wants to have a spirit friend write something on the slate, whereupon one of the little girls holds the slate under the table, as before described, or on the top of her head. Immediately the pencil is heard writing, and as soon as the sound ceases, she takes down the slate, and the inquirer finds a short message to him or her, and sometimes, as is claimed, in the *fac-simile* hand-writing of the deceased person while in this life. In all these cases, as hundreds of sceptics can testify, the writing is done without the touch of any mortal hand.

A little box is tilted up, and a number of musical instruments are placed in the same. One of the little girls will sit by the side of the box, with one hand inserted through a little hole, only to the wrist-joint, all in plain sight of the audience. Then the musical instruments will be played, several at a time, keeping time with a piano played in the room. Dancing will also be heard, etc., etc. Hands are often presented at a little diamond-shaped hole in the box, moving things which have been deposited in the box. These last manifestations are most perfect, when a little seven year old girl is tied fast and placed inside of the box.

Another most interesting phase is also witnessed: While you are looking right at one of these little girls, you will hear her cry out, oh! in a child-like voice as if she were hurt. She will push up her sleeve, and there will be found plain and deep indentations in the muscle of the arm, of a set of children's teeth—upper and lower—indeed, in some instances, almost drawing blood. She will slip down her sleeve, and no sooner down, than she cries out again as before, and again slips up her sleeve, and other indentations, similar to the first are to be seen, and this will be repeated for a half dozen times, or more while you are looking right at her all the time. She says it feels exactly as if she was being hit by a child, and, indeed, the arm presents that appearance.

We might go on and recite the varied manifestations which are daily astonishing the beholders, in the presence of these children, would space admit it. We will content ourselves for the present, by giving the following narrative written for this paper, by Mrs. Bangs, the mother of the children, under the approval of Mr. Bangs, their father:

## MRS. BANGS' REPORT.

I will commence by saying that up to September 30, 1871, none of our family had ever seen any spirit manifestations had never set for them, and was not thinking about them. All at once, on September 30th, about five o'clock in the evening, hard coal was thrown in at the door. I thought it to be the neighbors' children, and requested them to stop. They answered that they had not thrown any coal; but of course I did not believe them, and closed the door.

I will say here, that we lived in the upper story of the house, about eighteen feet from the ground. The kitchen window was dropped about six inches at the ton, and after I closed the door, coal commenced to come in at the top of the window, one piece after another. When my husband, Mr. Bangs, came home to supper, about seven o'clock in the evening, I told him the children had been throwing coal into the house. While he was at supper, the coal kept coming in all the time. After supper, Mr. Bangs went out around the house and concealed himself, with the expectation that he could find out who it was that threw the coal, but failed to see any one, but he could see the coal pass in at the window, and hear it fall on the floor. It was a pleasant evening, and the moon shone very bright. If there had been any one near by, he would have seen them. Mr. Bangs then came into the house, and shut the window. Several pieces fell in the room after that. The next morning, about seven o'clock, coal commenced to fall in the pantry window on the other side of the house, and at last it came into the dining room. From seven to eleven o'clock nearly a pack was thrown in. We were not disturbed during meal hours, nor after eight o'clock in the evening. Coal continued to come in for four days. It made no difference whether the windows and doors were open or not. One large piece was dropped in the front room, weighing eight or ten pounds, when all the doors and windows were closed. Several other large pieces were brought in and placed around in different places. Several of the neighbors were called in, and can testify to the truth of this statement. They said it was some evil spirit that had got into the house.

On the evening of the fourth day, as the family were sitting around the table, reading ten pieces of coal were dropped, in a circle, on the bed in the room where we were sitting.

The next day, chairs and other articles of furniture were piled up together, in plain view, in a moment, and then returned to their places again. Dishes were put on the children's heads. A brick, and a tumbler full of water, was placed on the head of one of the girls several times. Most every dish and small article in the house was put on their heads, and kept me busy all day taking them off.

When evening came, they took the ribbon off the eldest girl's head, and tied her fast to the chair with it, and did many other things. Then they hit her on the hand, several times, so hard that the prints of the teeth were to be seen very plain. They tipped the chair she was sitting in. I had the impression to give her a piece of paper and pencil, and I asked the question, who it was making those demonstrations. Immediately they controlled one part of the girl's hands, and wrote, "good spirit." The girl not having any control of her hands. In a day or two after that, she saw the spirit of Mr. Bangs' sister, and described her form and features perfectly. She never saw her in life. The spirit spoke in an audible voice several times, calling Mr. Bangs, "Brother Edward, brother Edward," one time when the children were not in the house; at another time when the children were asleep in bed.

The lamp was trimmed every day, lot two weeks, by spirit hands, the wicks being cut each time. Dishes were washed, knives were secured by them in a few moments, and beds were made. The pantry floor was washed, and another floor was swept. One day while the eldest girl, Elizabeth, was ironing one part of a garment, a spirit took another iron and ironed the other part of the garment, and helped until all the clothes were ironed, but could not see the spirit. Parents were bought for the girls, and carried into the school-room and given to them. They had each a new circular comb and neck-ribbon given to them in the school room. The combs were put in their hair, and the ribbons tied around their necks. They did not know anything about it till some of the scholars asked them where they got their new comb and ribbon.

One morning I was quite unwell. A spirit said if I would go and lie down on the bed she would cook breakfast for me. I did so. Then she fried well-sauces, boiled eggs, and bacon. Everything was cooked to a turn. I wish to say here, that neither of the girls know anything about cooking, also, that the wifely iron had been put away in a barrel, and had not been used for six months before. That spirit cooked all the food we ate for two days. She made bread and apple pies, fried potatoes, made gem cakes and baked them. When we set the table for meals, she, the spirit, would set a plate and chair for herself, and would set to the table, and sometimes the food disappeared from her plate, as if she ate it. She often moved the chair. Some of the children could see her eat; others could not see her eat, but saw the food on her plate disappear.

The spirit wrote through our daughter Eliza, both her hand, that she wanted us family to hold a circle every evening for development. We did so. The first evening, they tipped the table, and telegraphed by raps, our daughter hearing the voice of the spirit at the same time, giving directions what they wanted us to do next. We sang, and they kept time to the music, by raps and dancing on the floor. We heard the sound of their feet plainly.

That evening the children saw other spirits of our departed friends. Among them was our little boy, who passed away when only fourteen months old. Since that time he seems to be constantly with us. He has drawn pictures on paper and on the slate, and writes on the slate without the aid of natural hands, giving very intelligent communications.

One evening, while all the family were sitting at the supper table, with a full light, our little girl, Mary, had her dress changed in a few moments by spirit power. We are all positive she did not move from her chair during the meal time, yet her dress was changed, and the dress they took off from her was carried and hung up, in its place.

Quite often the girls have had their dresses changed, and their hair curled, before our eyes; that is, we could see that their clothes had changed; and their hair curled, but could not see any one doing it, but we do know the girls did not do it.

The spirits have bought toys and other useful articles, and brought them into the house. They use their own money. Several times they have given the children small pieces of silver money and currency.

I said to the spirits one day, that I wished them to put a piece of money onto the girl's head, if they could. I kept looking at her all the time. In a few moments they put twenty-five cents on her head. I know she did not have any money about her, and could not have put it there while I was watching.

One day I put an apron in a bureau drawer, and locked the drawer. In a few moments the

same article was thrown out from a little cabinet or box in another part of the sitting-room. I put it back in the bureau drawer, and locked it in the drawer three times in succession, with the same result. The spirits have written many times on a slate placed on the girl's head, without using any visible pencil, or anything but their own hands.

Some of the best communications that we have had, have been written on the slate, as it lay on the head of the medium. There are many other manifestations of a startling nature which I omit to mention.

This article being already longer than I thought it would be when I commenced it, in conclusion I will say that we have a large band of spirits with us all the time—some of them near relatives, who seem very ready to manifest their presence. They say all our family are mediums. I will give the names and ages of the children. Elizabeth F. is eleven; Mary E. is eight; William B. is six, and Edward J. is fourteen years of age.

Chicago, March 10th.

#### A Great Victory—Class Legislation Defeated.

The "Doctor's Bill" before the Legislature of the State of Illinois, came up for a final vote on its passage, in the House of Representatives, last week, and was defeated, by an overwhelming majority.

This action should inspire every Spiritualist with confidence. There is no danger from legislation, so long as liberal-minded men are rigid in guarding their rights.

There has been systematic movement on the part of the devotees of old Theology and old foggy schools of Doctors, to strike hands in a general onslaught against Spiritualists. To that end mediums were arrested as *fortune-tellers* in Chicago, under an ordinance to fine and imprison that class, and a bill was sent to the legislature, with a popular title, but for no other purpose than to fine and imprison every healing medium, so often as they should practice for the sick.

In neither case did they come out boldly, and say that such was their intentions, and that Spiritualists were in fact, the only class they cared.

In more instances than one, we know it to be a fact that some of the so-called spiritual healers have affiliated in this movement, because, as they said, "They can not hurt me, I have got a diploma from a medical college."

Away with such pandering to a corrupt priesthood, and no less corrupt schools of medical practice! If we were diplomatic from the most popular medical college in the country, and knew what we now know of the power of spirit to heal through mediums, before we would pander to such a corrupt cause to gain popularity or practice, we would toss the parchment into the flames, and stand by the age-selected mediums, and defend them even to the prison cell.

Actuated by this sentiment, the columns of the RELIGIO-PHILOSOPHICAL JOURNAL—"solitary and alone"—came to their rescue. Our good friends, the Spiritualists, cut the ramifications from its pages, as requested in the JOURNAL, procured signatures to the same, and flooded both the House and Senate of the Legislature therewith, until the members felt a power in their constituents which they d'ns't feel, if they would, sit at defiance. The work is done, and well done. The bill is dead, and so dead, that it will not again find a Committee who will dare even to report at any future session, in favor of its passage.

These two victories of the Spiritualists over a systematic and well-planned attack by its opponents, in this city and in the great State of Illinois, will do for this year.

Let our friends in Michigan be as vigilant in defending their rights as has been the case in this State, and the same fate will await the similar Bill now before their Legislature.

#### What Is It, How Is It Done, and Who Does It?

A citizen of Milan, Ohio, called upon us on the 14th inst., and related the following facts:

In North Milan is an old wooden building formerly known as the North Milan Hotel, now occupied by a man and his family, by the name of Horner, in religious faith, Second Adventist, and a strenuous opposer of Spiritualism, as is natural, because if true, his faith must be false.

About two months since, the outline of a man's likeness began to be visible on a pane of glass in one of the windows of the second story, in a room unoccupied. When first discovered, it was of a steel blue color, smoky looking and indistinct, as seen from the street. From the inside of the room, the glass is clear, and not a shade is to be seen.

From the time the likeness was first seen from the street, it has from day to day become more distinct. It is a full-sized likeness of a man—finely wrought lines and beautifully shaded colors, with black hair and white whiskers. The eyes are well developed. Our informant says that he and others have tried to efface it from both sides of the glass, but no impression can be made upon it. The colors are imbedded in the glass, and yet, however strange, can not be seen only from the outside.

Within three weeks last past, two similar likenesses have been developed on two panes of glass adjoining each other in one of the windows of the Exchange Hotel, in the same town. One is the likeness of a male, and the other of a female. The female has a hat and feather on her head.

They are both well developed likenesses—size distinct, and life sized. They look, when viewed from the outside, as if they showed inside of the glass some four inches. No appearance of anything whatever on or in the glass, when looking at them from the inside.

The likeness of the man is recognized as that of Major James E. Marsh, who died in Milan about two years since. Neither of these can be effaced, any more than the other, new brothers any trace of any paint or stain upon the glass.

Deacon Asbury owns a jewelry store in the same town. On one of the panes of glass in a window of the store, has, within the last month, appeared a life-likeness of a female, a negress. It is gradually becoming more and more distinct, despite the efforts of the deacon to exorcise the spirits, and efface their work.

The deacon is doubtless a very plowman, who

would no more tolerate such work than the devout Jews would tolerate the works of the Nazarene and the angels who attended him. He is a truly religious man, and went at the window with soap, water and brush, expecting to efface the same. The more he scrubbed, the less prospect he had of effacing the picture! Not to be defeated, however, the deacon went at it with brash and paint, but after the lapse of two weeks he gave up in despair, and again washed up the glass, and confesses that the picture is better than before he commenced his operations!

The deacon's opposition is in keeping with all other opposition to spiritual phenomena. More they oppose the more rapidly the phenomena is multiplied.

At the deacon's store is not the last place where this phenomena is being developed in this highly favored town. Quite a number of other places are similarly decorated—from ten to twenty, and perhaps more.

It is amazing to see the opposition manifested by the church members. While Spiritualists do not profess to account for the phenomena, the church members loudly protest that it is not the work of spirits, but fail to attribute it to any rational cause, and as a last resort, when they can control the windows, they close them up, to shut out the light and prevent people from seeing them.

A marked case of that kind of management occurred at Andrew's Hall, where a likeness appeared, said to be that of General Washington.

#### "The Raven."

The world-wide fame of this poem has induced C. T. Eben to attempt its translation into German. In this his has been highly successful. He has given a strict preservation of metre, rhyme, rhythm and burden, and a very accurate rendition of the plot. The delicate aroma which pervades the original, and the true ring of Poe's wild, wild rhythm has been transferred to this.

This edition will make the poem even more widely known than before, if possible, and we congratulate Mr. Eben on the success he has achieved. The mechanical execution of the work is very fine indeed, being elegantly bound, with handsome side-title in gilt, printed on fine tinted paper, with gilt edges, and embellished with numerous engravings. B. & C. & Co., 21 North 7th Street Philadelphia, Publishers.

LET NO ONE SUSPEN that we esteem it a pleasure to send the paper to any subscriber on credit; after the time has expired for which payment has been made in advance, unless the subscriber deems it a favor to him or her. We are always well pleased to discount the JOURNAL, on receipt of arrangements, when it is no longer wanted. So long as it is taken, we expect it will be paid for.

#### Personal and Local.

—Mrs. M. J. Wilcoxson will remain at Louisville, Ky., during March, where she can be addressed care of the Spurrier House. She lectures in Alton, Ill., the first Sunday in April. Our friends in the southern and central part of the state who want the services of a good lecturer and an earnest worker, should correspond with her while she is in that part of the State.

—Rev. D. W. Hall is now speaking to Providence, and will spend the month of April in Perry, Penn. Societies wishing his services on the way West, should address him, care of R. L. Laut, Perry, Penn.

—C. W. De Leon, of Mowat, Ky., lectures on the Spiritual Philosophy. He is an energetic worker, and is to be a fluent speaker.

—The wide-awake Spiritualists of Boston lately netted over \$3,000 from a fair. If they can make this much in Boston, the Spiritualists of the city ought to be able to hold one that would realize twice as much.

—Wm. W. Story, the scriptor, it is said, has come out in a vindication of Judas Iscariot, who, he says, believed that he was taking the enemies of the Savior into the Omnipotent presence, where they would probably be signally punished. And yet, despite this worthless object, "Judas after all, was not an owl and hanged himself," did he not say?

—All these forms of mediumship were working their way, rolling on like the stream of a mighty river over the world of humanity, gathering with each succeeding wave power and strength. When a new form of manifestation was introduced, that of planchette or the little board, we saw new, but like many other new things, it was the lineal descendant of one of the oldest forms of manifestation known in oriental history. It was exceedingly amusing, and soon became quite popular, insomuch that for a time it was impossible to supply the demand for these. They told marvelous stories, perhaps—more of folly than any of the former manifestations. The impulse required to move the board is very slight, yet it was wonderful to witness the ease, and accuracy with which it wrote and drew figures. It is probable that a large class of spirits, who had never before communicated, found in this the means of doing so. Planchette drew in thousands of votaries, and as with the table-tipping, there was soon a sifting, some going into a belief in Spiritualism and its truths, and others, especially the clerical brethren, going to the \_\_\_\_\_ for an explanation of its strange freaks.

—Many persons have predicted that the physical manifestations were a mere delusion that must be temporary and would soon cease. We have heard not a few Spiritualists solemnly predict that there would soon be an end of these. We have no evidence of this, and do not accept it. Believers may deny the truth, and go away from it, denouncing it as a nonentity, a superannuated in the world. But its manifestations are becoming clearer and more powerful every day, and every form of manifestation is increasing.

—To-day there are more table-tipping mediums than ever before, and if table-tipping had not lost its novelty, there would be found to be more mediums of this character also. So of all forms of manifestation, the progress of humanity is toward the spiritual with rapid strides, and the most beautiful and important of all, inspirational mediumship, is becoming much more common, and much better recognized. This mediumship, which is the crown of all the rest, and the means by which they are all to be really tested, and to which they all lead with certainty, is doing a greater work for the world of humanity than ever before.

—The successful ministers in the churches, as a general rule, are not ignorant of this great fact, though many of them are not willing to acknowledge it publicly. The grand inspirational echoes that rise from the pulpit and rostrum, and in every department of life, are quickened by this, and as mankind come to know more of it, especially those who are its recipients, come to practice the means for its development, and acquire the important knowledge of its source and mode of operation, then will these be increased and blessed to the world in a manner such as no past age has witnessed.

—The Mental Cure, illustrating the influence of the mind on the body, both in health and disease, and the psychological method of treatment, by Rev. W. F. Evans, is one of the most valuable works on our shelves. \$1.75, postage paid.

—S. W. Davis, writing from Sidney, Ohio, says: "A good medium or speaker would be more than well come to carry with me at any time when journeying through here. A speaker could get a hearing, though peculiarly very little could be expected, as the people generally are blindly groping in the fog of the most ignorant old foggy orthodoxy."

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#### Philadelphia Department.

..... HENRY T. CHILD, M. D.

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#### Emily Gaze.

Gone to the home of the angels, the land of the beautiful, Emily Gaze of Vineland, New Jersey. During the past year her friends have watched the movements of the pale messenger as he has been, with gentle fingers silently and slowly touching the frail form of our young friend.

She, too, was conscious that he was unlocking his flower-circled door, that leads to the fair land of the hereafter, and through this life had its charms to her, still she looked at the "beautiful hills," and was satisfied that all would be well, when the garment of mortality should be laid aside, and the freed spirit forth on the blue ether, and see face to face the loved ones who had gone before.

Death is seldom an unwelcome visitor, for though forebodings of the coming future, and through Spiritualism, these dreams have not only been multiplied and increased, but many of them have been realized. First, the grand thought of immortality, then of eternal progress and unending happiness. In portions where the hills that float is fair to, and all the sorrows that drove the couch of mortality, shall fade away as mist before the morning sun.

The simple fact that the human soul has awakened to a consciousness of itself and of its mighty possibilities, is worth all the efforts that have been made to wean the living ones from the shores of the beyond, with their glorious messages, as well as with their sad and fearful stories, revealing the grand, universal fact, that all spirits, there as well as here, are living in the consequences of their past lives, reaping that which they have sown; revealing also another most significant and important fact, that, from all these conditions, whether high or low, there is an onward and upward course, leading to the beautiful home in heaven, where all shall meet and mingle, and bless each other, in that pure and holy union, which belongs to the children of our Father, God—not alone from our world, but from all worlds, and throughout all the seeming ages of the past, from all time—one universal brotherhood, acknowledging the fatherhood of God.

—There's not a charm of soul or brawn,  
Of all we know and loved of thee,  
But lives in holier beauty now,  
Baptized in immortality.

It is a consolation to those who have watched by this patient sufferer, to know that her spirit is free, and no longer chafing against the bars of its prison house, but out in the bright and beautiful field of its native home, it can roam at will. She has gone to the great home of the Infinite, and in the beautiful gardens of God, she now breathes the free air and plucks fairer flowers than earth may know.

We will not say farewell, for life's fleeting shadows shall fade, when the light of thy beautiful land shall fall on ours, and we too shall walk out in freedom to greet thee, our sister.

#### The Progress of Spiritualism.

Each succeeding year presents some new phase of Spiritualism. Scarce does one form lose its novelty, before the world is startled with another and those who would ignore the grand and beautiful truths revealed by these, at first look on with indifference, and when it assumes the form of reality, then they discover that it is all wrong. Each one of these manifestations is calculated to reach a certain class of minds, and to unfold the grand fundamental principles that underlie and are embodied in Spiritualism.

We remember well, twenty-three years ago, when the first report of the rays spread over the land. We were incredulous, with the rest of the world, but, with a very large number, we soon read the hand-writing on the wall, and saw that it had a deeper significance than the world had ever realized.

We can look back with pleasure and see how the waves of Spiritual thought have rolled over the continents and reached millions of minds with convictions more or less clear and definite. The next great movement was table-tipping, and the movement of physical bodies, first with, and then without the assistance of the medium. This includes in its grasp a much larger class of persons as mediums, and was practiced by thousands as an amusement. It was interesting to see how, in a very brief period, the people began to give private—no, not a scrap and goads, on the right-hand left hand, but as believers in Spiritualism on the one hand, and on the other, those who found in the one the key to the investigation, supposing they had fallen in the track of the Evil One, or, of one of its followers.

Writing and drawing phases of mediumship came with both of these, but did not extend so generally. The appearance of letters and embossed on the various parts of the body, which were to be seen at this time, may be considered as an entirely new phase, a discovery of the present age, since we find no record or tradition of anything of the kind. All other forms of mediumship were known, though less understood than at present. Healing mediumship is, perhaps, the oldest that has been known in the world, but this was never so well understood and appreciated as it is to-day.

All these forms of mediumship were working their way, rolling on like the stream of a mighty river over the world of humanity, gathering with each succeeding wave power and strength. When a new form of manifestation was introduced, that of planchette or the little board, we saw new, but like many other new things, it was the lineal descendant of one of the oldest forms of manifestation known in oriental history. It was exceedingly amusing, and soon became quite popular, insomuch that for a time it was impossible to supply the demand for these. They told marvelous stories, perhaps—more of folly than any of the former manifestations. The impulse required to move the board is very slight, yet it was wonderful to witness the ease, and accuracy with which it wrote and drew figures.

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The successful ministers in the churches, as a general rule, are not ignorant of this great fact, though many of them are not willing to acknowledge it publicly. The grand inspirational echoes that rise from the pulpit and rostrum, and in every department of life, are quickened by this, and as mankind come to know more of it, especially those who are its recipients, come to practice the means for its development, and acquire the important knowledge of its source and mode of operation, then will these be increased and blessed to the world in a manner such as no past age has witnessed.

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Tracing thus the history of Spiritualism, let us turn for a moment from a retrospective to a prospective view, and see some of the things it may do in the near future, the life-line on earth of some who stand to day as earnest workers in its ranks.

Its mission is to work out the best and highest ideals that have come to humanity, and, as Carl Shurtliff says: "These ideals, though they may seem far, are like stars in the firmament to the mariner on the weary waste of waters. He may never get his finger up in them, still they enable him to guide his bark safely to the destined haven."

The brighter dreams of humanity to-day are through Spiritualism, these dreams have not only been multiplied and increased, but many of them have been realized. First, the grand thought of immortality, then of eternal progress and unending happiness. In portions where the hills that float is fair to, and all the sorrows that drove the reath of mortality, shall fade away as mist before the morning sun.

The simple fact that the human soul has awakened to a consciousness of itself and of its mighty possibilities, is worth all the efforts that have been made to wean the living ones from the shores of the beyond, with their glorious messages, as well as with their sad and fearful stories, revealing the grand, universal fact, that all spirits, there as well as here, are living in the consequences of their past lives, reaping that which they have sown; revealing also another most significant and important fact, that, from all these conditions, whether high or low, there is an onward and upward course, leading to the beautiful home in heaven, where all shall meet and mingle, and bless each other, in that pure and holy union, which belongs to the children of our Father, God—not alone from our world, but from all worlds, and throughout all the seeming ages of the past, from all time—one universal brotherhood, acknowledging the fatherhood of God.

Heaven—He thought he would die. I believe animals are susceptible to spirit forces also.

"A young man in our village lost his wife; he had a beautiful Italian greyhound, which seemed incensed in his young mistress, and which incensed him. In the early days of his sorrow, the young man came to me, to seek the evidence of spirit communication." A perfect test was given him. "Paul Llyod" controlled and said, "her voice is like that of her master, but she is not the same." It was the voice of her master, and he said, "I will pray for you in Heaven, for my Heaven is with you." It was a sad and quiet scene, but the sound, single had heard and repeated it to her, and the first words from her new home were words of response.

"But this was not the point I had in mind. His son came again bringing the dog, who appeared very singular, refused to lie down as he was biled, but as soon as I was interested, jumped upon my lap, and sat in perfect ecstasy of joy, licking my face, and finally put his head upon my shoulder, and went to sleep. After this whenever he came to the house with his master, as soon as Carl came to introduce him, he would go through with similar demonstrations.

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#### Obituary.

GOING TO THE HOME OF THE ANGELS—Elijah Three Rivers, M. D., Feb. 20th, with a few hours sickness from paralysis, Sarah A. Euler, wife of Ephraim Euler, on her 70th birthday.

Died, at her residence in Wadsworth, Medina County, Ohio, Feb. 21st, 1871, Susan E. Hard aged 60 years, a month, after a illness of three days.

Mrs. Susan E. Hard, born in the year 1811, in Plainfield Township, Hampshire County, Mass., emigrated with her parents to Troy, Greene County, Ohio, in the year 1813, married to Abram Hard, May 1st, 1813, and moved to the location of the present residence, where she, with her husband, endured many trials and tribulations, and became a widow at an early age.

In the year 1845, she was left a widow by the death of her husband, and was left to support herself, and to bring up her two sons, and a daughter, and to support them.

She was a widow for 20 years, and supported her family on the proceeds of her husband's estate, and the inheritance of her husband's estate.

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## The Rosicrucian.

## LECTURE AND SEANCE.

Delivered at Harmonial Hall, Philadelphia,  
Jan. 10, 1871, by E. V. Wilson.

Reported for the Relgio-Philosophical Journal, by Henry  
T. Child, M. D.

Mr. Wilson, walking down from the platform, said:

The great Master, in the East, used to love to set among the people when he talked to them. Very frequently we find him sitting in the midst of his audience, instead of standing above them. This brought him into closer proximity with their physical and mental conditions.

He was, sensibly, to reflect their physical conditions and take cognizance of their mental capacities and needs.

On one occasion we find one of the disciples, leaning on his shoulder, one sister rubbing his feet and wiping them very tenderly, and another one very busily engaged in ministering to his physical wants, and there seems to have been a little species of jealousy between these two, in reference to who was the most important. Of course he was pure, we suspect him of no selfish purpose; but there is a good deal of philosophy in standing in the mental and physical eliminations of the people. When there is a great distance between the speaker's brain and the people's brain, he fails to connect with their sensations, but when the distance is short, he can take up what the church calls the breathings of the holy spirit. These breathings reflect from any whom we come in contact with. The very animals play with affect us.

The children that toddle round our feet and make merry music with their sweet voices, we, as some wiseacre, do not know who, in the West, cleft a wicket that three horns would drive the holy spirit out of any prayer meeting that was ever held.

I have seen a company of soldiers, that would have faced any rebel battery without shrinking, from a hornet's nest.

Our homes have much to do with our spiritual unfoldment. Are they clean? Are they tidy? Are they ornamental? Is there a musical corner where the family circle may seat themselves for communion with the spheres?

Our reading has a great deal to do with our Spiritualism.

One, male or female, is qualified to read, unless they read in the spirit of the writer.

To read Jesus' properly, you don't want to read him from Paul's standpoint or Luther's, but you want to fancy yourself as Jesus sitting there, turning to the left and seeing the lepers, then waiting for the new birth, or turning to the rich man standing aloof from the people. From these three extremes you find the great moral lesson.

We want musical geniuses. Are they born or made? Certainly the history of the world shows that they are born. Then in this chemistry that brings forth musical harmonies, the result of sweet sounds, there must be a blending of harmonious influences.

I will take this man—T. McC. He cannot live without religion. He has always had it in the past, in the East and the West, and he still retains it. He has, to-day, an innate, or rather an inherent satisfaction in his soul that makes him feel that he is very nigh unto God. He does not care a great deal about the phenomenal plane, it is in the inner-life. He is exceedingly sceptical with all this. Am I right?

"This is all true."

Placing my hand over his face, I test this influence. I do not do it by physiognomy, nor by thermometry, but of these would give that man strong scepticism.

Going to a lady, Tacy—, he said: The father of this woman was a positive, firm, yet social and kind man. Not to be driven, however, her mother was sensibly religious. The inspirational element was largely developed, with clear thinking powers, yet negative and yielding most on points of government in life.

The mother's family, notwithstanding it, presented a predisposition to pulmonary and scrofulous antecedents.

The father's family a predisposition to paralysis. This woman's seventeenth year was marked with important changes affecting her life. Again, there is a deep cloud of sorrow gathering around her in her twenty-ninth and thirtieth years. These dates are reflected upon me by one claiming to be her sister, who has been long in the spirit-world.

This lady called on us, the next day, and declared that the above statements were literally true, and if he had known her family for fifty years, he could not have given their history better.

Let me speak for a moment on the law. I feel certain influences; they come to me like an arrow-shot from a person. Now, I feel by this lady, Mrs. —, a stress or stricture, a tightening up across the upper part of the stomach producing a derangement of the action of the heart.

The lady said she had such symptoms.

I was talking, in the case the other day, with an old gentleman about the millennium. He said he had had to see the day, but now he never expected it. I said I have seen it; it is here, in the story of your daughter. She gives her name, with the French pronunciation, Maud; you buried her nineteen years ago; she was a dear child, and one you thought very much of.

"My friend," he said, "did you know my daughter?" Yes, sir, I have had an hour's acquaintance with her and a pleasant conversation. She has been with us ever since we left Norfolk; she is going with you. He started up, "Oh, I do not want any of your Spiritualism! It is all of the Devil!" God knows, he was in his millennium, and I was in mine.

To Mr. C. —, he said: I see in you great mental changes—thirteen—five and eleven years ago; there are three periods of development, or steps, in the ladder, from which you have stepped out of the dark into the light; out of the light into the sunshine, and you are pretty near out now. At eleven years of age you manifested a rebellious spirit in the month of September.

"I think you are right. I remember fogging a man about that time. You are right about the other three."

Going towards Mr. T. —, he said: There was a very pretty, medium-sized girl stood here, but as I came, she disappeared. Her features tend to oval, forehead smooth and finely curved; died when about sixteen or seventeen. The lady said she lost a sister many years ago, and this might be her, she did not know.

I described three spirits for her in Washington—one about thirteen; one sixteen, and one older. She did not know, but she had three babies, died about that long ago, and she expected in the resurrection Jesus would hand them out to her as her babies still. Spiritualists know that is not so. Children grow in the other life to manhood and womanhood.

Going to Mr. L. —, he said: There stands a young man here; he is no relation to you. He was drowned many years ago. He was a school boy with you, and was drowned while about twelve or fourteen years old. In your nine-tenth year a great responsibility was manifested by you; in your twenty-third year important changes, both locally and socially. Your thirty-third year again marked with important changes. Fourteen years ago, a severe load rested upon

your shoulders; nine years ago, an important change took place that affected your plans for life.

Mr. L. — called on us to say that the facts and dates were all verified, though he could not recall the time.

Going to Mr. C. — and another lady, he described a child which he judged, died under three years. This was not recognized by either of them.

To a man he said, I see three broken links in a chain. It has reference to a friendship between you and two gentlemen.

This person thought it was all a humbug, and could not recognize anything about it.

My theory is this, and I feel that I am right, but if any one can give me a better one, I shall lay it aside. I believe man carries his mentality outside of him as well as inside. The great magnetic and chemical combinations of man draw him to a distance of from one to five feet; that in this radius we carry the moral of immortal, the bitter or genial, the ugly or holy elements, and out of the radius we form the body for the spirit, which is the immortal part; that body is susceptible of construction anywhere, being resolved or precipitated again.

It is the soul or interior principle that retains our existence, having started physically with powers of forming bodies; it is positively necessary that man should be, forever, forming new bodies.

Thus a man may stand here and talk to you, and his body may appear in Washington or Baltimore or New York; and this law is as clearly demonstrated as that Edward, or George the second, or any other king ruled in England, and that Bismarck and King William are thundering before Paris now.

Going to Mr. K. —, he said: Here stands a pale, thin, spare man; he is very much attracted to this old gentleman. He suffered intensely yesterday. You helped him. Fifteen years ago he died.

Mr. K. said he recollects such a person, and it would be sixteen years just since he died.

In order to give mortals a better understanding of the moral mode and manner of the government and instruction of children in the Summer Land, I will give a brief description of one of our temples of education. On one occasion there were some additional friends invited to a meeting of the educational department, and having a separation to a certain extent, over this department, I with great pleasure escorted them through this delightful little paradise for children.

The grounds surrounding the temple were enclosed by a hedge of beautiful shrubs that grew to a considerable height, and were filled with blossoms. At regular intervals were gateways, over which were splendid arches; upon those arches were mottoes and inscriptions that gave them a pleasing and happy appearance.

On entering the inclosure, was seen a very large plot of ground, made especially for the use of the mind and child conceivability.

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## Frontier Department.

BY..... R. V. WILSON

## Discussion Between E. V. Wilson and Rev. Clark Braden.

(Notes taken during a Discussion on the Resolution, "Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings.")

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

We this week present our readers with a fine abstract report of the first night of our discussion with the Rev. Clark Braden, which commenced in Cleveland, Ohio, on Tuesday evening, the 7th inst. Mr. Braden is a scholarly gentleman, self-educated, a brave, good man, and worthy of our steel. We like him for his manhood—"and record we bear!" that he is the first minister of the Gospel whom we have met on the platform who has not stooped to throw dirt.

We regret that we have not more extended notes, and again, that we could not publish the discussion in full. We shall continue these reports until the conclusion of the sec'd resolution.

E. V. WILSON.—My Chairman, I understand, that the resolution carries the day.

1st.—The Bible King James' Version our English edition; not the version in Greek, Latin, or Hebrew, the last printed by authority, in English.

2d.—Understand the word *spiritus*, as used in this resolution, to mean—to vindicate, cover, and support a priori, the principles of being sustained by the King, King James' Version.

3d.—Teaching. I understand this word to mean: the act of instructing, an educator, the teacher.

4th.—Modern Spiritualism I understand to teach that all which exists is spirit or soul; a belief in the frequent communication of intelligence from the works of God; I am a Spiritualist, one who believes in Spiritualism.

5th.—Spirit means life considered independent of corporeal existence, the intelligent and immortal part of man, a disembodied soul.

We teach and practice:

1st.—Seeing spirit; hearing what they have to say, identifying them as the immortal parts of those we know in the physical or corporeal life.

2d.—That the spirit, or soul, is able to see, the deaf to hear, the lame to walk, under the influence of spirit; we forming the ear, hand or base of this life; the spirit, or immortal man, forming the heavenly or infinite cone; this life under the magnetic law, the superior life under the electric law; the immortal using electricity, the mortal under the nervous magnetic or electric force.

3d.—Spiritual phenomena in all its forms.

4th.—The trance, or clairvoyant condition, in all of its features.

5th.—Telling the past history of men and women. All these phases and features are sustained and paralleled by and in the Bible, King James' Version.

6th.—The unity and oneness of God, in contradistinction to the Trinity.

7th.—Man a progressive being, here and hereafter; hence the mind of man is the repository of infinite possibilities.

8th.—That God is a spiritual being of goodness and mercy, and of love.

We this week present our readers with an abstract report of all the points made by Mr. Braden each evening, and our review of them, in detail.

1st.—Mr. Braden accepted my definition of Spiritualism in full, then demanded as follows:

"I demand that Mr. Wilson should define what he means by modern Spiritualism, as his definition is very vague."

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7th.—The Bible teaches that creation has ceased, that God works no more, and rests on the seventh day; hence he has done nothing since.

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A quack doctor gets up a pretended elixir of life and sells it. It is a base imposition, a counterfeit. Is it any proof that the elixir ever existed?

12th.—Mr. Wilson thinks he sees spirit; but I don't believe he sees them.

Mr. Chairman, ladies and gentlemen, we now have a startling point; and we shall take him up in detail, considering each point separately:

1st.—Here is a paradox in the outset, a concession and a denial, when in fact a more definite explanation of the truth and principle could not well be given. But in order to remove every doubt in the mind of the reader, I will repeat what we teach. Spiritualism teaches that man's immortality and the communion of and with spirits; that man here and hereafter is a progressive being, and that his continuity of life is susceptible of proof by and through the phenomena of modern Spiritualism, and that the Bible, King James' Version, sustains these tenets.

—We assume that this wholesale assault upon the sanctity, truth and teachings of some three thousand ladies and gentlemen, mediums and speakers, and upon millions of believers, embracing all classes of men and women, "from the king on the throne to the man behind the mill," is uncalled for; ungentlemanly, and unchristian. I mean the entire immortality and communion of man with spirits; that day this day do not coincide in the least with the general truths taught through Spiritualism, any more than the belief of Rome in the plenary inspiration of the Bible, and Mr. Braden's unbelief therein, conflict with the generic truths of the Bible. We do not believe that the truth is a full and plenary inspiration from God, but we do believe that John, in his letter to me, dated Dec 1st, 1868, in September 20th, 1868:

"After debating as much as you have with Christian preachers, you must know that we do not believe King James' Version to be plenarily inspired. I do not believe it to be plenarily inspired."

But, with 1,000,000 influence, see my wife and children in a beautiful home, surrounded with neighbors and everything that makes life beautiful;

when A. J. Davis stands in spirit among the mounts of the spirit world and witnesses the assemblage of a spiritual congress, and names the delegates from Asia, Africa, Europe and America; when Judge Edmonds testifies to us the woes, sorrows, and griefs of the human race, as derived from the deepest parts of the vast field of eternity; are we contradicting the generic truths of Spiritualism and the identity of modern spiritual phenomena with similar phenomena in the Bible? For instance, John, in Revelation, chapter 13, 10 and 17th verse, describes heaven as a vast city, built out of gold, silver and precious stones, a square, according to the measure of a man, that is of the angle. John says, in the first verse of this chapter:

"I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and there was no more sea."

Paul, in second Corinthians, mentions these heavens, but does not describe them. Paul, and I, and Mr. Braden are a scholarly gentleman, self-educated, a brave, good man, and worthy of our steel. We like him for his manhood—"and record we bear!" that he is the first minister of the Gospel whom we have met on the platform who has not stooped to throw dirt.

We regret that we have not more extended notes, and again, that we could not publish the discussion in full. We shall continue these reports until the conclusion of the sec'd resolution.

E. V. WILSON affirms.—REV. CLARK BRADEN denies.

1st.—The Bible King James' Version our English edition; not the version in Greek, Latin, or Hebrew, the last printed by authority, in English.

2d.—Understand the word *spiritus*, as used in this resolution, to mean—to vindicate, cover, and support a priori, the principles of being sustained by the King, King James' Version.

3d.—Teaching. I understand this word to mean: the act of instructing, an educator, the teacher.

4th.—Modern Spiritualism I understand to teach that all which exists is spirit or soul; a belief in the frequent communication of intelligence from the works of God; I am a Spiritualist, one who believes in Spiritualism.

5th.—Spirit means life considered independent of corporeal existence, the intelligent and immortal part of man, a disembodied soul.

We teach and practice:

1st.—Seeing spirit; hearing what they have to say, identifying them as the immortal parts of those we know in the physical or corporeal life.

2d.—That the spirit, or soul, is able to see, the deaf to hear, the lame to walk, under the influence of spirit; we forming the ear, hand or base of this life; the spirit, or immortal man, forming the heavenly or infinite cone; this life under the magnetic law, the superior life under the electric law; the immortal using electricity, the mortal under the nervous magnetic or electric force.

3d.—Spiritual phenomena in all its forms.

4th.—The trance, or clairvoyant condition, in all of its features.

5th.—Telling the past history of men and women. All these phases and features are sustained and paralleled by and in the Bible, King James' Version.

6th.—The unity and oneness of God, in contradistinction to the Trinity.

7th.—Man a progressive being, here and hereafter; hence the mind of man is the repository of infinite possibilities.

8th.—That God is a spiritual being of goodness and mercy, and of love.

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and the gate opened of its own accord, Peter the medium, under the influence of a spirit.

4th.—In second Chronicles, 1:20: "Then there came out a spirit and stood before the Lord," who influenced four hundred men to lie.

5th.—The spirits of the prophets are subject to us.

Mr. Chairman, I demand that Mr. Braden denies or approves these facts from the Sacred Scriptures, and also, that he gives us testimony that they first did not exist; second, if they did exist, that they have ceased to exist; third, that they could not exist by command of God; fourth, that they shall not be revived in other ages.

(Continued from first page.)

which after much hesitation she did. It appeared to her eyes alone, and indicated with its finger more exactly the direction in which the excavation should be made, saying at the same time that Clara herself must dig. In great fright, Clara finally stepped into the excavation and proceeded with her little hands to dig the space. She turned one spade full of dirt, stepped forward as if to pick something up, and fell irresistible. Carried in the house she was restored, when she declared she had seen the spirit, and was about to pick it up when she fell. My excitement ran high at that.

ANOTHER SCENE.

Concurrent with this occurrence, another scene was held by Mrs. Nourse, the medium, at Mr. Robertson's house, last night, when the spirit was invoked to communicate through Clara. A spirit calling itself Clara answered, saying she was a cousin of Mr. J. C. Davidson, who was the present Mr. R. W. Robertson. The spirit, however, was not the present Mr. R. W. Robertson, but, in fact, in being questioned, said that Clara must dig for the spirit. The spirit was told that Clara was in too nervous and excited a condition, and asked if Mr. R. W. Robertson could be present. After some hesitation, he said he would, and the spirit, in the affirmative, said no.

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should take the place of all forms and degrees of disaffection, and live rule in every heart that is inspired by our beautiful and elevating faith. In such a spirit do we now greet our tens of thousands of friends and readers, and extend to them the renewed pledge of co-operation."

D. A. Angel

Writes on a paper which has on the yellow tag, D. A. Angel, Aug. 7th, 1862, and sends it back to this office. "Don't you send another paper. I won't be imposed upon any longer."—D. A. Angel.

Of course we know this misive is not from a genuine angel! but how does he suppose we can tell where he lives, and if we don't know that, how can we discontinue the paper? It is of no use for any one to send back a paper with insulting words written upon its pure pages. We wonder that any one who claims to be a Spiritualist, and has real even one copy only, of the JOURNAL, can do such an act. He knows full well that we never send a paper to any one after the time for which it is paid, except as an accommodation to the subscriber. And it has been announced in every issue of the JOURNAL, at the head of the editorial column, in substance, that the paper will be discontinued at any time, by request, and on receipt of our address.

It is folly to send back a paper. Not one in a hundred ever reaches this office thus returned. A courteous letter always gets a courteous response.

Those Desirous of Becoming Mediums Can Obtain Instructions:

How to Guide and Promote all Phases of Mediumship, How to Test and Develop Clairvoyant Sight; wisdom, if ever, fails to produce the first degree of sight at one trial. Thousands of people can see clearly when they understand how to induce the sight.

How to Enter a Somnambolic Condition, How to Form and Conduct a Developing Circle, What Condition the Mental and Physical should assume to Receive and Disperse of Influence, How to make Progress at each Sitting, How to Prepare the Mind for Inspiration.

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